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THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXIX

27 February 1904

Number 9

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BOSTON

Chicago

New Hampshire Vacancies

Notwithstanding the proverbial surplus of ministers waiting for a call, New Hampshire, in case of vacancies, for various reasons finds it difficult to fill such pulpits speedily. At present there are an unusual number of churches waiting for the "right man" to appear. Barnstead and South Barnstead, Bristol, Campton, Canterbury, Colebrook, Danbury, East Andover and Andover, East Jaffrey, Franconia, Orford and Orfordville, Short Falls and Newport, are on this waiting list. Of these Newport is strongest and will be filled as soon as a man is found worthy to succeed the late pastor, Rev. James Alexander. Two or three have been vacant several months, with houses closed much of the time. Hancock, Penacook for the second time, Salem and West Stewartstown are now, or soon will be, filled. The most serious difficulty in the way is the small salaries which must necessarily be offered. In these days of expensive living the problem the ministry and churches are called to face is a serious and troublesome one. Grace and grit must solve it.

N. F. C.

One of the leading Roman Catholic priests of Hartford, Ct., last week addressing the Veronica League, an order of Roman Catholic women formed to conserve purity and temperance, testified to his belief that drinking of intoxicants among women is increasing. Sidney Brooks, in the current *Harper's Weekly*, gives sad details of the extent of gambling among women in English society.

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THE CONGREGATIONALIST

Saturday
27 February 1904

and Christian World

Volume LXXXIX
Number 9

Event and Comment

The Season's Call for Sympathy

We have the sick and the bereaved with us in greater numbers than usual this rigorous winter and few family circles are untouched by sorrow, anxiety or sympathetic grief. It is a time for the generous outpouring of good will and affection—for the little note of consolation, for the tender word, for those quiet, helpful deeds which make suffering, illness and death easier to bear because we have abundant tokens that here and there friends are sorrowing with us and bearing us up to God in the arms of their faith. In such times of loss and loneliness how the rich consolations and illuminating disclosures of the religion of Christ shine forth! It is possible for us to transmit them to many who sit in the shadow.

A Congregational Propaganda

The suggestion in a recent number of *The Congregationalist* that Congregationalists should be instructed in their church history and polity through popular literature for free distribution has brought a number of favorable responses. Two of these appear elsewhere in Our Readers' Forum. Our denomination is probably more indifferent than almost any other to informing people as to what it is. A minister was asked the other day by a parishioner if he could put into his hands something which tells what Congregationalism stands for and is doing. The pastor turned to his bookshelves and after an uncertain inspection of them replied that he could not think of anything suitable. There is such a literature, but it is meager. We have collected half a dozen tracts on this subject. Our Publishing Society, we believe, has some funds available to supply these tracts, but is not often called on for them. The Unitarian Association keeps on hand 270 tracts and pamphlets showing the mission and work of Unitarian churches, furnished to any one on application. During the last few months more than 10,000 copies have been called for of a tract, entitled, *What Do Unitarians Believe?* If they find this work profitable should not Congregationalists also? Ought not every member received into our churches to be supplied with a brief and clear statement of the character, aim and work of the body he has joined? We shall welcome suggestions as to the literature needed and the methods of its distribution.

The Larger Work of the Churches

The Congregational polity leaves the most important general work of the churches to be done by volunteers or by committees. Not all the members of these committees find it convenient to do active service. Those who are faithful

get little reward except the consciousness that a necessary work is accomplished; for most of those benefited accept their benefits as they do the sunshine and the rain and other bounties of God, as matters of course. The death of Rev. Dr. Elijah Horr of Medford, Mass., reminds his fellow-workers how abundant are the labors of the few for all the churches. Soon after he came into the Congregational body with already matured experience in another denomination he was called on to assume important responsibilities in connection with the general work. As a member of the Prudential Committee of the American Board which holds weekly meetings, as one of the executive committee of the A. M. A. and as a trustee of the National Council, which in addition to other duties administers the funds for the relief of aged and infirm ministers, Dr. Horr gave a considerable part of every week to the service of all the churches. All those benefited through these agencies owe him and those who give their service as he did a debt of gratitude of which few are conscious. We have no general officers with the authority of bishops, but the work done in some of the other denominations by such officers, has been done for Congregational churches by men without the authority or honor of bishops. If it were done more systematically and thoroughly our churches would be more numerous. Let us not forget our debt to those who do what they can of this work.

Being Unjust to One's Self

We know a man with a grievance. He has been treated unjustly, we think, by an organization which he has long served, and which has received a good deal of money from benevolent persons to do important public service. This man has published a volume giving a history of his treatment by his associates. He has sent it to many persons with requests for their opinions and has received letters of sympathy for his misfortunes. He reads these to his friends whenever he can get hold of them. He thinks on his troubles continually. He makes others think on them as far as he can. What has he accomplished? He has had a painful illness of several weeks which his physician says was brought on by worry. He has caused his friends to avoid him because they know he will talk only on one theme of which they are weary. He has lost interest in many matters by which he used to enlarge his vision. He has decreased somewhat the flow of funds into the society of which he was formerly an officer, but has not probably disturbed its managers much. He deserves a vindication and has received it from his friends. But by his insistence

that others shall attend to his troubles has he not lost for himself more than he has gained? We know several men who are absorbed in one idea which concerns themselves and who fret inwardly because others are not also willing to be absorbed in it.

Working for the Whole Field

The Universalists have a new field secretary, Prof. C. E. Nash, who represents the denomination in looking after the interests of all the churches. We have general and field and state secretaries of our benevolent societies whose mission is to get money from self-supporting churches and bestow it on dependent ones. But this Universalist officer has a more comprehensive purpose which is suggestive. He says that the organization which he represents "is not more the friend of the mission than of the established church; is not bewitched with the 'frontier' as more important than the settled centers; will not sacrifice actual possessions in a wild clutch at possible 'strategic points. Therefore it is no more concerned to start the new than to nourish the old." There seems to be good business sense in this, which may not be impracticable for Congregationalism.

The Minister and His Community

In many cities and towns and particularly in the smaller communities, pastors are often chosen upon school boards and through them exert a large and salutary influence. We are glad to note also the extent to which the minister is being recognized in the choice of trustees or directors in public libraries. Such an appointment furnishes a large field of usefulness provided the man chosen is alive to his opportunities. We happen to know of one pastor serving in this capacity who has been able during the last year to increase the reading of works other than fiction nearly one hundred per cent. It is possible without offending any of the elements in the varied constituency of a public library to introduce timely volumes on moral, religious and theological themes from the pen of the leading thinkers in this country and abroad. Current biography is a good field also on which to draw. Such a biography, for example, as that of General Armstrong belongs in every public library in the country. The minister to whom we have referred has found our own Publishing Society of great value, not alone in the procuring of the best current books, but in suggesting volumes suitable for general reading. We hope that all ministers honored by their community with such positions of trust and responsibility will see the chance it affords for broadening and deepening the intellectual and

spiritual life of their fellow-citizens. Such a service is sure to react helpfully on the man who renders it.

Is Education the Remedy What to do with the Negro is a question which persists in calling for answers. No other topic is so often discussed at clubs and other public assemblies interested in social problems. President Eliot at a New York meeting this month seems to have avowed the conviction that the nation's duty is to furnish money to the Southern States to educate their Negroes. Would they do this if the money should be given to them? Dr. Booker T. Washington has gathered the opinions of 136 representative Southern white men, of whom 121 are agreed that education has made the Negro a more useful citizen, 98 that it has made him more ambitious to get rich, 102 that it has lessened his proneness to commit crimes, 132 that it has made him a more valuable workman, 97 that it has improved his moral character, while only 55 are convinced that his moral development has kept pace with his mental growth. Governor Vardaman of Mississippi and Bishop Brown of Arkansas have no inconsiderable following of pessimists who regard the Negro's condition as hopeless. Gen. S. C. Armstrong, who had studied this subject at close range with a penetrating insight that has not been surpassed, used to say that the intentions of the average Negro were as good as those of the white race, but that his will power was much weaker. Hence he insisted that the education of the Negro must aim to make him stand upright, to draw straight lines, to make obedience to exact laws habitual—in short, to give him the physical and mental training that creates rightness which leads to righteousness. Education which will make the Negro a good citizen must be an education that fits him.

Mr. Mott's Last Trip John R. Mott, who has been twice around the world in the interest of the Student Volunteer movement, has just returned from a short trip to Europe, which was attended by many of the same spiritual results that marked his work in India and Japan two years ago. His three days' meeting with the students of Edinburgh University recall the day when Professor Drummond was so influential in student circles there. At one of the sessions over one thousand men were present, chiefly medical students, always difficult to reach spiritually, and though he intended to talk less than an hour, in response to requests from the floor he was kept talking two hours and a half and at the close of the conference nearly seventy students declared their purpose to become disciples of Christ. Among them were some of the strongest men of the university. This demonstration is all the more remarkable in view of the traditional conservatism of Scottish students and their reluctance to divulge their inner life. Obligated to decline urgent invitations to Oxford and Cambridge, Mr. Mott hastened on to France where he addressed the students at the universities of Paris and Nancy, and thence went to Italy in response to invitations, where he visited six student centers, Toulon, Milan, Torre

Pellice (the Waldensian headquarters), Venice, Florence and Rome. At the latter city he conducted the first Christian student congress ever held in Italy, at which two hundred delegates from fourteen universities and fourteen higher colleges were present. At one of the sessions the American Ambassador presided. Perhaps the most impressive service was the prayer meeting held early Sunday morning in the catacomb of Domitilla, where the early Christians were wont to meet.

The Growth of the Student Movement in Europe

Mr. Mott comes back greatly cheered respecting the progress of the association movement among European colleges. In Great Britain in ten years the seventeen societies have grown to 137, and during the decade over 900 Student Volunteers have gone to foreign fields. In France instead of twelve students whom Mr. Mott after great difficulty managed to assemble nine years ago to plan Christian work, there is an active association of nearly 200 students in Paris itself and ten organizations in the provincial universities, which together support a traveling secretary and issue a monthly periodical. In Italy the Christian student movement has just been inaugurated, and to help in getting it started on the right basis was one of the main objects of Mr. Mott's trip. He says that there is no needier student field than Italy in the world unless it be Russia, South America or the Iberian peninsula. Among its 40,000 students agnosticism prevails to a deplorable extent. Let us hope that the student movement just inaugurated there will be, as in other lands, a force for faith and righteousness.

The L. M. S. and Its Interesting Growth

The London Missionary Society recently laid the corner stone of its Second Mission House, the old one built in 1835 having been outgrown. The story of the society's different homes is an eloquent commentary on its growth. Its first directors met in a coffee house or tavern till they were invited to the business office of one of their number. Since then they have made various moves, at one time occupying a former lord mayor's house. Then they had fifty-eight European missionaries in various parts of the world. Most of these were of German or Dutch origin, it being difficult to obtain a sufficient number of trained workers from England. Now the missionary staff numbers 275, in addition to upwards of 6,000 native workers of both sexes. The society just now is appealing for funds.

The Death Roll

The death of Dr. Carl A. Swensson, president of Bethany College, Lindsborg, Kan., takes away one of the most influential, scholarly and eloquent of the Swedish Lutheran clergymen and educators of the country. —The sudden death of Mr. Henry Austin Clapp, eminent as a lecturer and essayist on Shakespeare and more especially as a dramatic critic in Boston since 1867, removes a personality that will be much missed. Like Mr. William Winter of the New York *Tribune* Mr. Clapp had the highest of ideals, and spared not in condemning the vulgarity and shallow-

ness of much of the drama of today. As a helper of the worthy in art and as a censor of the meretricious and debasing he has done a noble work. His contributions had found place in our best magazines, and Harvard had honored him with a degree. Boston will be most fortunate if a successor arises who has the same purity of life and nobility of purpose.

Political Happenings

The death of Mr. Hanna insures beyond peradventure the renomination of Mr. Roosevelt by the Republicans, and will permit of freer and sturdier growth within the party of opinion favoring tariff reform, reciprocity with Canada, publicity of corporation accounting, and national supervision of corporations and industry. Ex-President Cleveland, in a striking article in *The Saturday Evening Post*, summons the Democratic party to a conservative course, including tariff reform, reversion as soon as may be to a strictly continental American policy, and adherence to honored but venerable traditions. Some Democrats who, broadly speaking, sympathize with this conservative position, as over against the radical policy of Mr. Bryan, see the impossibility of Mr. Cleveland's program for reversing the course of history since 1898. —Mayor McClellan of New York city has agreeably surprised many of his recent opponents in the contest for control of the metropolis, by vetoing an ordinance of the municipal legislature which was engineered through by important Tammany lieutenants, that gave to one of the traction companies in the northern end of the city invaluable rights in the streets without compensation to the city. Evidently the mayor has the ambition to be more decent than Tammany traditions tempt a man to be. District Attorney Jerome has recently testified publicly to the admirable backing which he is getting from Police Commissioner McAdoo in his fight against illegal gambling.

Women's Suffrage The national gathering of women suffragists in Washington last week is reported as having decided that the fight henceforth is not to be for interpretations of the Fourteenth and Fifteenth Amendments satisfactory to women who wish to vote, but that hereafter effort will be concentrated on the adoption of a Sixteenth Amendment which will embody specific rights. The slight strength shown by advocates of municipal suffrage for women, in the Massachusetts Legislature last week, so slight as to shelve the matter without a roll-call, indicates a marked waning of sentiment favorable to the extension of suffrage, within a decade, in the Bay State. Notwithstanding Governor Bates's recommendation of the measure, the municipal suffrage bill was defeated overwhelmingly. Absence of anything like general desire among women for the privilege is working against the cause now; and there also is more positive denial than formerly of suffrage as an inalienable right.

Sensitive Congressman Shafroth

The resignation of his seat in Congress by Congressman Shafroth of Colorado because of evidence satisfying him that corruption was used in bringing

his election to pass is a welcome and striking phenomenon; and it has its bearings on the validity of the title of other of that State's representatives in the national legislature. Here and there throughout the country journals have said that the Congressman was a fool, and that he should have hung on to his place until put out. But such opinion is exceptional, not normal. Evidence taken in this contested case shows venality among the women voters of Colorado; but some was to be expected.

The Philippines

W. Cameron Forbes, a Harvard graduate, grandson of Ralph Waldo Emerson and J. Murray Forbes, a man of wealth, culture and civic spirit has accepted the post of member of the Philippine Civic Commission offered to him by the President; his name has gone to the Senate, and ere long he will be on his way to Manila. Mr. Forbes, like Messrs. Bowditch and Wendell, younger alumni of Harvard, who are about starting for Manchuria to enter the consular service, is of a type of public servant of which President Roosevelt is fond and in securing which he has peculiar skill. Mr. Forbes may be counted upon, we are sure, to stand for the same policy that Mr. Taft did, "The Philippines for the Filipinos." We deem it a matter to be profoundly grateful for that men like Messrs. Taft and Forbes should have led the way from our oldest New England universities into service on the Philippine Civil Commission. The English and Scotch Universities have been the training schools of some of Great Britain's ablest servants in the Orient. Our universities also should be such centers of recruits of high grade. Porto Rico may justly be said to have been made over by Johns Hopkins and University of Pennsylvania alumni, selected by President McKinley to go in and establish sound fiscal and educational foundations.

British Politics

The Balfour Ministry still retains power, notwithstanding dissensions among leaders and privates, and notwithstanding the drawing together of Liberals and Liberal Unionists. It had a majority of fifty-one only, last week, in rejecting an amendment to the King's Address, introduced by Mr. John Morley, which amendment deprecated the proposed modifications in fiscal policy suggested by Mr. Chamberlain and indorsed more or less by Mr. Balfour. It is worth noting that the Irish party's vote was thrown strongly against the Ministry, which would seem to indicate that the recent Land Act introduced by the Ministry in no wise has satisfied the Irish, or lessened their insistence on Home Rule. Indeed Mr. Redmond, the party's leader, said as much in Parliament prior to the vote. Accentuation of the issue of Irish Home Rule now cannot but defer coalescence of Liberals and Liberal Unionists against the Ministry, and it will tend to prolong chaotic conditions in domestic politics. Mr. Chamberlain is away on a long rest-giving tour. Meanwhile by-elections go against him, and his commission of experts named by the manufacturers is gathering ammunition for his future use. British Gufana last week made trade concessions to Can-

ada and Great Britain, and unless the United States soon alters its prescriptive trade attitude toward Canada that portion of the Empire also will incline more and more to Mr. Chamberlain's scheme. The elevation of Dr. Jameson to the post of prime minister of the Cape Colony, indicates a triumph of the British citizens in recent elections; and calls attention once more to a man, whose nearness to the late Cecil Rhodes and whose present connections with capitalists have enabled him to live down a somewhat unsavory record in the famous raid into the Transvaal of 1895 and emerge as a factor in the stirring life of today.

Release of the Harpoot Professor

Nine months ago Professor Tenekejian of Euphrates College, Harpoot, Turkey, was arrested by the government and put in solitary confinement. By torture and in other ways the officials endeavored to secure evidence implicating him and others who were arrested at the time, the charge being that he had incited his pupils to revolution. The executive officials of Euphrates College in this country at once brought the case before the Department of State, and conjointly pressure has been brought to bear forcing a trial of the accused teacher; and last week came the word by cable that he had been found "Not Guilty" and acquitted.

Unrest in the Balkans

Turkish and Albanian soldiery have clashed during the past week. All signs point to an outbreak in Macedonia in the spring, which will precipitate war between Bulgaria and Turkey. Russia again has warned Bulgaria to avoid this struggle and to be circumspect, but it is a case where the people passionately desire war, and a Ministry however impressed with the desirability of peace cannot hold the leash forever. Turkey also is aggressive. She already has tendered the Powers a statement of facts which to her seem to justify refraining from attempting longer to carry out reforms in Macedonia which were ordered by the Powers, and which call for severe action by her.

The Conflict in the Far East

The outstanding fact is the withdrawal of Admiral and Viceroy Alexieff and other military leaders of the Russian forces from Port Arthur to Harbin in Manchuria, where the military forces of Russia will be assembled and deploy to meet the Japanese advance. This practically leaves Port Arthur and Dalny and Southern Manchuria to Japan, the time of capitulation being dependent upon Japan's will. Not that she will secure this territory without some fighting with such Russian land forces as may now be there; but rather that it is the Russian policy to lure Japan inland, in view of present unpreparedness to make a stand either by sea or on land at points so remote from the base of supplies. Korea already, without a battle is virtually Japanese territory, Seoul—the capital—being in possession of the Japanese, the Korean emperor having decreed special privileges to the unchallenged invaders. Additional ships of the Russian navy have fallen into the hands of Admiral

Togo. Reports from Lake Baikal and other points along the Siberian railway reveal the gravity of Russia's problem of transportation and commissariat. Wisdom has been shown by committing full power over the Russian army in the East to the renowned and competent General Koropotkin, who, both as a warrior in the field and as Minister of War, has shown that he is a man of part.

Diplomatic Aspects of the Situation

Intelligent judgment on the situation by diplomats as well as by the public will be made easier by Russia's abolition of rigorous censorship on war news. Emphatic denunciation of the Franco-Russian alliance by Jaures, the eminent Socialist leader and statesman, indicates how the rank and file of the French people are coming to look upon prolongation of a compact from which Russia has derived so much more than France; and the French Ministry's revelation that at the time of the Fashoda clash France rejected Russia's proposition that they seize the opportunity to unite against Great Britain, indicates that official France is not averse to letting it be known that France has a kindlier feeling toward England and a drawing toward her and her policies. China has declared neutrality, but Japan already is charging her with breach of it in persisting in giving shelter to a Russian gunboat in a Chinese port. Russia has assented to the scheme for limiting the conflict to Korea and Manchuria, providing China and Japan comply with certain conditions, and providing it is understood that Manchuria is not included in the realm of neutrality. Secretary Hay has informed the Powers of the successful completion of the plan, and is receiving praise from publicists of all nations for his initiative and success. Baron Kantaro Kaneko, a graduate of the Harvard Law School and a leading member of the House of Peers, with considerable administrative experience, is en route to Washington to confer with our Government on aspects of the situation.

Surgery or Therapeutics

The widespread dissatisfaction among the churches regarding the prayer meeting raises the question whether it is a case for the surgeon or the physician. Is the prayer meeting to be regarded as an organ which in the process of religious evolution has ceased to have functional value? Or is it only a torpid organ which needs tonic and other therapeutic treatment?

A clergyman said to us not long since, "The church is the only institution which doesn't know how to let go of a thing when it has got through with it." Has the church got through with the prayer meeting? To answer this question from the symptomatic point of view, that of the practical attitude of the majority in a majority of the churches, one might be constrained to say, Yes. But it is more important to determine what the symptoms indicate. Is there something in the deeper logic of spiritual life which also answers, Yes?

The prayer meeting, in the day of its unquestioned efficiency and evident re-

ality, clearly stood for two things—prayer and testimony; and both were considered the evidence and witness of the religious life. They differentiated the religious man from the non-religious. Few, however, would defend this distinction as valid at the present time. There are many men of unquestioned spiritual life who do not easily or customarily express themselves in public prayer and testimony. They have, moreover, ceased to regard this as a distinctive and vital test of the religious life.

The removal of artificial barriers between the sacred and the secular, and between the spiritual and the worldly, has at least broadened the possible, and in many instances the actual domain of the spiritual. There is a definite and growing persuasion that the real testimony to the spiritual life is that made in the full scope and business of life, and that the Church in all its functions is the mount to which one returns for inspiration and renewal of vision. The very forces, therefore, which have served to widen the scope of the religious life have at the same time tended to lessen the value of what, at an earlier stage, had unquestioned vitality. In other words, the development of the religious organism itself has left it with certain organs deprived of their function—precisely what has taken place in the development of the individual. To be loaded down with atrophied organs is both a folly and a peril.

But is it quite clear that the analogy is complete? Those who declare that the Church is the only institution which does not know how to let go of a thing when it has got through with it, and who evidently have in mind the business enterprise of the world in making such comparison, should at least remember that every enterprising corporation has an instinct for salvage. It is just as eager to transform its plant to new uses as it is to condemn outworn machinery to the scrap heap. Transform what can be transformed; throw away what cannot be—that is the working principle of the prudent and sagacious man of affairs. Is it not possible then that the problem of the prayer meeting is a problem in salvage? It is not so much a question of restoring the former function of testimony, or even of prayer in the set and formal sense, as it is a question of discovering new functional value for this meeting of the people, and of giving it new significance in the visibly larger and more complex spiritual life of our own age. It is not probable that serious men are likely to return to the testimony meeting; and if the prayer meeting stands in their eyes as representing that function they will continue to neglect it; and it will continue to be the burden of the minister and a center of indifference for the Church in general.

But have we not in this venerable institution a valuable "plant" which might readily yield itself to new functions and to a really vital influence? What is it potentially? A democratic assembly; a layman's gathering; a forum for serious consideration of the tasks and duties which press upon us from the new world of social opportunity. It implies a friendly atmosphere, a mood in which reverence and fellowship, high thoughts

and congenial intercourse naturally mingle, in the recognized presence of the Lord. We have been so much concerned in viewing the midweek service in the light of its departing functions that we have not with sufficient seriousness considered it in the light of its possible functions. It has not yet appealed to the constructive imagination of the intelligent layman, and it is psychologically impossible to give reality to anything until it lays hold of the interest and attention.

What more important question is there for our denomination which is committed to democracy, and at the same time to intelligent progress? What fitter problem for our State Associations and for one of the meetings of our triennial council? Is there not some one among us with commanding insight and imagination who can point out the line of a more vital function for what has been a dignified and hallowed organ for the church?

Punic Faith

Rome after sufficient experience in dealing with Carthage came to the conclusion that she was treacherous, and in due time the expression "Punic Faith," was coined to become a classic expression for universal distrust of a people's veracity of speech and straightforwardness of conduct.

It is a phrase that naturally comes to mind today as one contemplates Russia's status. Balzac, writing in 1836, described the Russian diplomatic policy as like unto a feline "caressing its prey for a long while before devouring it." Baron Lyndhurst, Lord Chancellor of England, at the time of the Crimean War, said that Russian pledges were not worth the paper on which they were written. Abdur Rhaman, amir of Afghanistan, after intimate acquaintance with Russia's methods in Central Asia, described her irresistibility there to her mass and to her indifference to treaty obligations. Mr. Chamberlain, speaking in the House of Commons a year or two ago, said that "he who sups with the Tsar needs a long spoon," which of course was but a modern variant by an especially frank Briton, of Heywood's old proverb that "Hee must have a long spoone, shall eat with the devill." Kipling, with a poet's penetration, has said the same thing in the refrain of his poem *The Truce of the Bear*:

There is no truce with Adam zad, the
Bear that looks like a man!

Despite the dissimilarity between their national ideals, forms of government and dominant religious politics, relations in the past between the United States and Russia have been friendly, for, until within a decade—save in the sale and purchase of Alaska—our relations have been formal and perfunctory and not close. But with the expansion of our trade to the Orient and with Russia's push toward the Pacific through Chinese territory, we have been forced to have more intimate dealings, and we are beginning better to understand why the European and Asiatic tradition respecting Russia's statecraft is as it is.

If, as a consequence of that insight Russia now finds that the United States is ranged alongside of Great Britain and

Japan, she has no one to blame but herself. Our immemorial policy in diplomacy has been one of candor, and never more so than now under Secretary Hay, and we are not wont to be burned more than once with the same stick if we can help it. That Russia has broken faith with us in respect to Manchuria is beyond dispute; and as we go to press it is said that she now declines to permit a United States consul to enter Dalny, notwithstanding in 1899 the Czar by edict decreed that it should forever be a free port for the traders and ships of all nations.

When a nation enters upon a war as long, impoverishing and embarrassing as the one Russia is now engaged in is likely to be, it behooves her to take account of stock of her moral credit, for the larger it is the richer she is potentially both in credit with money lenders and in exemption from likelihood from attack in the rear and on the flank.

It would hardly seem that the Czar's adviser's could have taken into account considerations of this kind. Already Turkey has shown that she intends to improve the opportunity to settle with Bulgaria and Macedonia. England very naturally is pressing her diplomatic and military advantages in Tibet and Persia now that Russia is handicapped.

Germany will feel freer to develop her plans in Turkey and along the highway from Austria to the granaries of the Caspian. The Scandinavian Powers with Finland would be more than mortal if they did not prepare to take advantage of contingencies which may arise. China, while nominally neutral, may be drawn into the war, and if so, on the side of Japan to redress grievances suffered sullenly if without military resistance hitherto. Nor will the United States cease pressing for rights granted by China in territory still Chinese in form, namely in Manchuria.

It is because of the temptation to seize this opportunity to pay off old grudges, to settle old scores, to carry out specific national policies which were perforce quiescent so long as Russia was unchallenged, so mighty seemingly, and without a war on her hands, that the chancelleries of Europe tremble today, and that rumors of new alliances are rife, that navies and armies are being put in fighting form, and that the sage prophet history-wise hesitates to prophesy that the fighting will be kept within its present limits. And if further war does come it will be due not only to the remorselessness of Russia, huge and hitherto unresisted, but also, to a considerable degree to her want of veracity, her Machiavellian tactics, her sinuosity in negotiation, her bankruptcy of truth. The Socialists of Republican France and the Individualists of Republican America, and the democrats of England instinctively recoil from autocracy; but their aversion might be lessened were the autocracy's Yea a Yea, and its Nay a Nay.

The microbe of criticism has come into the organism of society to stay. No fridity of temperature can kill it. But there is criticism and criticism. The best kind is that which was credited to James Martineau, of which it was said by his biographer, that it was "of

the nobler sort that honors while it disproves and creates while it destroys."

Our Polity

Many questions are received at this office concerning matters of church administration. We are continually being asked, "What is Congregational usage?" That usage is passing through changes more rapidly, probably, than in any preceding period. This is in part because our churches are multiplying in sections of the country, as in the Southern states, where till recently our denomination was hardly known, while most of their members were reared in other denominations. In part it is because new methods of administration in business and in civil government seem to challenge methods which rest all authority in the local church, and tend to isolate it in its work.

But principally, we think, our usage is changing because men are called to be pastors of Congregational churches in increasing numbers who have been taught other systems of church government and have had experience only with them. In some years the majority of the additions to the roll of ministers in our Year-Book have come from other denominations. Whole conferences of churches include hardly any ministers with extended practical knowledge of the working of Congregationalism. No comprehensive treatise on our polity has appeared for many years. We are glad to announce that a volume on this subject has just been issued by the Pilgrim Press. In it Sec. George M. Boynton answers the most important questions which arise concerning church administration and states the principles on which they rest.

Finding it difficult to answer by personal correspondence the many questions sent to us, and remembering that most of those which deserve our attention are likely to be asked more than once, we propose to open a department in *The Congregationalist* on Our Polity. In it we shall answer questions, selecting those of widest interest, so far as our space will allow. We shall make free use of Dr. Boynton's book referred to above. We shall consult with experts in Congregational church government. We shall thus hope to interpret correctly the usage of our denomination, and to guide its development along lines which will best promote the peace, stability and growth of our churches. We invite questions for this department, premising that they are never to be sent to excite controversy, or to be used to prove some one in the wrong, or merely to satisfy curiosity. The only questions we want are those prompted by the need of further light on actual cases of church administration.

The Parables of Christ's Passion

The Wedding Supper

They heard the message, but they would not come. Some made light of it and went about their business quietly; others vented hate and cruelty upon the messengers. The outlook is still upon the Jewish world as Jesus found it. God was ready, men were unready—and for the spiritually unwilling then and now the kingdom of God waits, the opportunity passes by.

Yet God is not to be defeated by the folly or wickedness of men. We need to feel ourselves in the grip of his great onward moving purposes. When these guests refuse, God's messengers are sent to the parting of the highways. Initial appearances count for less with God than possibilities of growth. We would have seen the hope of the future in the trained and educated religious leaders of the Jews. Jesus saw it in fishermen and tradesmen, publicans and sinners.

Among these strangely gathered and incongruous guests the one real incongruity was the man who had accepted the invitation while he despised and insulted the giver of the feast. The king's feast was not ready until the guests had been called, gathered, sifted. The king comes face to face with each one of his guests. It did not help to present one's self at the board if consent of the heart to the king's purpose failed. The warning of the separating judgment is the common ending of the parables of Jesus.

Jesus saw the greatest danger in neglect. These first invited guests were every one shut out. Those privileged cities which had seen his mighty works were more worthy of condemnation than the most wicked cities of the ancient world. The place of modern privilege—the bright, clear light of Christian knowledge and the century educated conscience—can only deepen guilt if we are so concerned with business and with pleasure that we have neither time nor thought for the life with God which is the life of service to our fellowmen.

Worldliness is a broader, deeper and more dangerous thing than wickedness. It is life which reckons without God. It is plan and purpose in which his claims and promises are allowed no part. It disguises itself in harmless masks enough—the farm, the merchandise, our round of study, work and play, our social, business or political ambitions. Life becomes a game from which the thought of God is excluded as the one unmanageable counter in our play.

The most dangerous worldliness of all is that which wears the mask of godliness. Religion is an occupation and an interest like any other. It affords scope for the passions and the intellectual powers—ambition, mastery of others, intellectual curiosity, constructive work. One may come to the king's table and refuse to wear the provided garment of a dedicated heart. And for him is the greatest danger of all—the danger of self-deceiving and of rejection in the very company of the sharers of the feast.

Our Handbook Topic for the Midweek Prayer Meeting, Feb. 28—March 5. Matt. 22: 1-14; Luke 14: 15-24; Matt. 9: 1-13.

In Brief

Christianity has been defined in many ways. Joseph Cook once defined it as a matter of the human being changing eyes with the divine, seeing things from the divine standpoint.

The many friends of Dr. George C. Lorimer will sympathize with him in his serious and painful illness from inflammatory rheumatism. His physicians express the hope that the crisis has passed and that in time he will be restored to health.

The Methodist Book Committee by a majority vote has recommended the consolidation

of the three main publishing houses of the denomination, but final action must be taken by the General Conference. The various *Christian Advocates* seem to have had a profitable year.

The death, Feb. 15, of the widow of Dr. John Hall, long the pastor of the Fifth Avenue Church, New York, at the advanced age of eighty-seven years, reminds his surviving friends how swift is the passage of time. It is six years since that distinguished minister passed to his reward. Mrs. Hall was several years older than her husband.

It is reported that Rev. Dr. G. Campbell Morgan has lately received calls from six pastorless churches. Two of these are in Chicago. We hear of other instances of churches calling to their pastorates men who have not given them the least encouragement and who are engaged in work which presumably they have chosen after careful consideration.

This is the coldest winter for thirty-four years according to the records of the United States Weather Bureau. And unofficial records indicate that the oldest inhabitant has never known a colder winter. It is easy to pile up a long list of heavy losses in business chargeable to the weather, but let us be thankful that the coal strike was not postponed to this year.

Two gifts of \$100 each have been sent to Rev. George H. Lea of Jamaica toward rebuilding the Congregational churches wrecked by the hurricane last autumn. One came from the Old South Church, Boston, and the other from Tompkins Avenue, Brooklyn. Our poor brethren on that island will long remember the substantial sympathy shown to them in their sad disaster.

The Presbyterian Woman's Board of Missions has issued a request to women of the Presbyterian churches to observe Feb. 25 as a day of humiliation and prayer that the Holy Spirit may be poured out upon the Church. Formerly fasting would have been included in this call. The need for the outpouring of the Holy Ghost is great enough to demand absorbed and contrite appeal to God. The response to this request will show how deeply the need is felt.

It will be a misfortune if Christian denominations fail to unite in providing for evangelistic work at the coming World's Fair at St. Louis. Plans which were made by a committee of the Evangelical Alliance for Dr. Campbell Morgan to direct an evangelistic campaign have fallen through, and the prospect is that each denomination will carry on its separate work at the exposition. If there is any place where union effort should be made it is at this World's Fair.

The tributes paid to Senator Hanna by Dr. Edward Everett Hale, chaplain of the United States Senate, and by Bishop Leonard of Ohio indicate that he was shrived by some spiritual and ethical leaders if not by all. The most remarkable tribute to him was the closing of the anthracite and bituminous coal collieries of Pennsylvania by order of Pres. John Mitchell. Mr. Mitchell by contact with Mr. Hanna in the National Civic Federation had come to respect him very highly.

The birth of George Peabody in the old town of Danvers one hundred years ago was worthily celebrated last week in the town of Peabody named after him. Rev. Dr. A. A. Berle gave a trenchant speech, calling for assertion by New England and New Englanders of rights of trade with Canada and for a revival of old time New England maritime strength and wealth, neither of which reforms he thinks is possible so long as the Pennsylvania ideal of a tariff and of bounties to shipping interests are in the ascendant.

The physiological and psychological reasons why young children should not be taken to

the theater, presented in an article elsewhere printed in this issue, ought to be convincing to the dullest parent. Other nations, like France and Germany, could teach Americans valuable lessons in providing simple amusements for children. Our cities are raising up a generation of *blasé* boys and girls who will never realize to what extent they have been robbed of capacity for innocent recreation by ignorant fathers and mothers, especially mothers.

Bishop Brown of the Episcopal diocese of Arkansas, having delivered before Episcopal clergymen of Boston his opinion of the Negro race as hopelessly depraved, and having defended lynching of Negroes as a necessary deterrent of their grossest crimes, probably has by this time some new light on the view of the subject taken by his Northern clerical brethren. At a meeting of Negro Episcopalians held in Boston Feb. 19, letters read from Bishop Lawrence and several of the clergy emphatically declared that they had no sympathy with Bishop Brown's position on the Negro problem.

Dartmouth alumni the world over will grieve at the destruction by fire of Dartmouth Hall, the original college building, more than a century old and inseparably identified with the names of Daniel Webster and other of the great alumni. Presumably it will be rebuilt following the original type of architecture, but of stone, brick and steel and not of perishable wood such as went up in smoke and flame last week. The call to an alumni meeting in Boston last week to deal with the problem closed with typical words: "This is not an invitation; it is a summons." Too much preaching is mere invitation; it should be a summons.

Bridgeport, Ct., and Newton, Mass., have seen discipline administered to lawyers during the past week by bar associations, the dishonest lawyers in both cases having perverted trust funds given to them by clients who relied on the professional code and the high social position of the men to insure honesty of dealing. Nothing but such strict supervision of professional ethics by bar associations can protect the reputation of the profession, and society as well. For with the increasing complexity of life and uncertainty as to proper investment it grows more and more important that clients should be able to put faith in lawyers.

Massachusetts legislators have before them this year a number of pernicious bills introduced with the hope of altering the historic attitude of the commonwealth toward Sunday toil and recreation. The legislative committee which will report on these bills had before it last week clergymen and laymen representing the churches, and citizens representing industry and organized labor protesting against anything like laxity in a matter so vital not only to the religious life of the community but to the physical well-being of the employer and the employee. With complexity of social structure regulations that were the natural outcome of a simpler life cannot be enforced literally; but the ideal of a rest day for as many as possible must be retained, and the spiritual character of the day insisted upon.

That is certainly a novel and suggestive way of treating the subject of temperance which is employed by Mr. William Blaikie, whom the *Pilgrim Teacher* has been fortunate enough to annex to its staff of regular writers for the coming year. This authority on athletics, who is a thorough believer in and effective advocate of muscular Christianity, is to have an article once a quarter of special value to Sunday school teachers who are periodically called upon to expound a temperance lesson. His first article has the striking title, *What Do You Drink?* and it points out the effect of alcohol in small as well as large quantities upon the people who are unwise enough to risk the use of it. To the same issue Prof. Amos R. Wells contributes the first of a series of quarterly re-

views written in his own vigorous and illuminating style.

Points Worth Noting in Church News

A threatened coal strike. (Pennsylvania Broadside, page 305.)

An educational church in New York. (Both Sides the Brooklyn Bridge, page 311.)

A "maker of Americans." (Absent but Accounted For, Pennsylvania Broadside, page 305.)

Cumberland Presbyterians and Congregationalists form a happy family. (From Eastern Washington, page 304.)

A case of demand (New Hampshire's Vacant Churches, page 282) and supply (The Ministry as a Career for College Women, page 296).

The statistics of the various states are beginning to come in, New Hampshire leading the procession. Whatever may be thought of the facts, it would be gross injustice this year to term the narrator's point of view pessimistic. On the contrary, it seems to contain this year a large element of determined hope. (New Hampshire's Congregational Census, page 305.)

In and Around Boston

Young Peoples' Rallies

Two notable gatherings in Park Street Church recently are indicative of an enthusiastic and intelligent interest in foreign missions among our young people. The first meeting, Feb. 20, was the thirteenth annual rally of the twenty-four young ladies' societies connected with the Suffolk Branch of the Woman's Board. Lillian B. Neale, M. D., a young Boston physician, presided in the afternoon. After routine business, Mrs. Alice G. West gave a graphic picture, by means of charts, of our resources in a way which led a college girl in the audience to remark, "That woman talks to us as if she knew we had brains!" Brief addresses followed from Miss Alice S. Brown, the new secretary for junior work and a Mt. Holyoke graduate, also from two young women under appointment for the foreign field—Miss Annie C. Tracy who goes to Turkey and Miss Mary S. Whitcomb to India. Before the collation there was a reception to the sixteen missionaries present, a most enjoyable feature of the occasion. Another large audience gathered in the evening, when the principal speakers were Mrs. Helen A. Rowland of Japan, and Miss Ellen M. Stone.

On Washington's Birthday there was an-

other marshaling of hosts in the same place under the banner of the Student Volunteers, five denominations being represented. Dr. Thomas S. Barbour of the Baptist Union presided in the morning and Dr. Edward M. Taylor of the Methodist Board in the afternoon. After a stirring address from Willis R. Hotchkiss, traveling secretary of the Student Volunteers, the army broke up to hold sessions at the denominational headquarters. The Baptists had the largest following, even Tremont Temple being too small to hold the crowd which flocked there. In the evening, despite many counter attractions in the city, Park Street Church was again well filled. Bishop Lawrence presided, Mrs. L. M. Waterbury read some delightful extracts from the journals of missionaries, Dr. A. W. Halsey conducted a model missionary meeting, and Bishop Lawrence closed with a short, earnest address on Quiet Moments. Altogether it was a remarkable day and the zeal of the young folks made the motto over the pulpit—"The evangelization of the world in this generation"—seem possible of realization.

Hartford Men Banquet

In numbers and enthusiasm, despite the severe storm of Feb. 15, the Hartford alumni of eastern New England made the sixteenth annual meeting and banquet a record breaker. The chief guest was Dr. W. Douglas Mackenzie, the seminary's new president, whose "first impressions of Hartford" indicated keen insight coupled with a refreshing optimism for its future. Dr. J. L. Barton as toastmaster set the currents of wit and wisdom freely flowing. Miss Addie I. Locke, associate professor of Biblical study in Wellesley College, Rev. C. M. Southgate, Rev. George W. Rowland of Japan, Dr. Nutting of Providence and others followed in spirited and spicy responses. Officers for the new year are: president, Rev. E. N. Hardy; secretary and treasurer, Rev. A. J. Dyer.

A Cathedral for Our City

Episcopalians are rejoicing in the prospect of a cathedral for Boston, through the bequest of Miss Mary Sophia Walker, who died last week. All Bostonians will rejoice with them. It fits our traditions that this noble gift should come from the daughter of a Congregational minister. And if it shall be modeled, as is intimated, after that magnificent parish church, St. Botolph's in Old Boston, of which Rev. John Cotton was for twenty years rector before he was silenced for Nonconformity and came in 1633, to be the most influential Congregational minister in the new Boston, so much the more will the stately building witness to what Congregationalism has done for the higher life of this new world.

Moral and Religious Aspects of the War

Germany has offered Russia the use of her hospitals in territory adjacent to the seat of war.

Count Orloff Davkoff, a close friend of the Czar, has given \$500,000 to the Red Cross Society.

Remember your foe is brave, confident and crafty.—*The Czar, reviewing soldiers about to go to war.*

Bishop Moore, of the Methodist Episcopal Church, who was on a steamer captured by the Japanese, has arrived safely at Shanghai.

Much time is now necessary in order to strike at Japan blows worthy of the dignity and might of Russia, and while sparing as much as possible the shedding of blood of her children, to inflict just punishment upon the nation which has provoked the struggle.—*Official Russian proclamation, Feb. 18.*

The great crisis through which the Chinese must pass in the conflict cannot be overestimated. This war is bound to bring trouble in China. Already a spirit of unrest is manifest. The great masses are not satisfied with the government and are waiting for an opportunity to overthrow the present dynasty. If they see that this war weakens the government, the rebellious spirit is bound to break out, for the Boxers are waiting to seize the first opportunity to make trouble.—*Mrs. F. Howard Taylor of China Inland Mission.*

How a Brave and Wise
Layman
Dealt with a Meddlesome
Church Member

The Value of a Man of Courage

By Rev. Henry A. Stimson, D. D., New York

A Policy Which Imitated
Would Lengthen Pastorates
and Strengthen Churches

The notice in the papers of the recent death of an elderly gentleman brings to mind a suggestive incident.

Many years ago, preaching as a summer supply in an important Congregational church, I was entertained over Sunday in the beautiful home of this man, then a member of the board of trustees of his church. This story came to me from his own lips. A little before, the congregation was startled on Sunday morning by their pastor announcing from the pulpit that he had concluded to accept a call, which the congregation knew he had had under consideration for several weeks, but supposed he would decline. He said such had been his purpose, but that he had received a letter signed by three members of his church advising him to accept the call in view of the fact that the majority of his own people desired the change. He added that the communication was a surprise to him, but that of course under such circumstances he did not desire to remain.

Straightway upon the close of the service my friend stepped up to the pulpit and asked his pastor for the letter to which he had referred. When he hesitated the trustee insisted, on the ground that as an officer of the church he had a right to see it. Reluctantly the pastor drew the letter from his pocket and handed it to him. My friend lost no time in sending a message to every officer of the church, both deacons and trustees, asking them to meet at his house the same afternoon. He sent the same summons to the three gentlemen whose names were signed to the letter.

When the company was assembled in his parlor he produced the letter and read it aloud. He confessed that the letter was an entire surprise to him, and asked if any of them had been consulted. All, with the exception of the three whose names were attached, affirmed the same ignorance. Then he said he was surprised that so weighty a matter should have been dealt with by private individuals without the knowledge of the officers of the church, and he would like to ask the officers in turn if it expressed their views. Calling them by name he passed the question at once around the circle, and each promptly repudiated the opinion expressed in the letter. Then, without discussion, addressing the gentlemen who had signed the letter, he asked what they had to say. One at once confessed his surprise at what he had heard, and said that he had supposed he was stating the fact concerning the church when he signed the letter, but that in view of what he now learned he saw he was in error, and would hasten to withdraw his name and express his great regret that he had been a party to the communication. The second followed in substantially the same words; but the third affirmed the correctness of his judgment, notwithstanding the dissent of those present, and said he wrote the letter and asked the others to sign it, because he

believed that it was in the interest of the church.

My friend immediately said: "Gentlemen, you now have the whole case before you. This one man, on the strength of his own opinion, has undertaken to send away our pastor, disturbing the peace of our church. There is but one thing for us to do. With your assent I will now say to him that at our next church meeting he may have the privilege of asking for a letter of dismissal with such members of his family as may care to go with him to another church. In case of his refusal to do so, freeing us from his disturbing presence, proceedings will be instituted against him for breach of covenant in thus injuring our church."

There was a look of surprise and some words of demurral on the part of the accused, but the issue was pressed, and without further discussion the meeting adjourned. On Wednesday evening a formal application was received for letters of dismissal of the gentleman and his entire family. The resignation of the pastor was never offered, and the call to the distant church was that week declined. The sequel of the story is that from that day to this that pastor has remained successful in his work in what has come to be one of the largest and most influential churches of our order, and has won for himself the honor and the blessing of a long and undisturbed pastorate, a dignified advancing age in which his influence multiplies every year.

I do not know that these facts have ever been repeated, or that they are known to many beside myself. I have seen no notice of this good man's life which did more than state in a general way the excellencies of his private character, the success of his business career and the dignity and courtesy with which he bore himself in the community; while as a matter of fact he rendered both to the church and to the community a service for which he asked and received no praise, but which has proved of incalculable worth.

I am aware that this incident raises the whole question of the relation in which the pastor stands to his church, under what circumstances he ought to hold his ground, and when he ought to be first to accept the initiative of a change. I remember the case of an old New England pastor who was once visited by a couple of members of his church who informed him that he had been in his pastorate long enough, and that it would be well for the church for him to resign. He looked at them for a moment in silence and then said: "Gentlemen: I am the pastor of this church, and I propose to be faithful to my trust. It is your privilege to withdraw from the church at the earliest moment, for I give you notice that I shall not; and furthermore, I shall not endure in quiet any disturbing element." They acted promptly upon the hint, and he remained in honored service to the end of his days. On the

contrary, I have known not a few pastorates which have been broken up on no higher authority and with no greater reason than the expression of the opinion of two or three individuals whose only distinction was that they were more malicious and meddlesome than others.

Of course occasions are constantly occurring when a change of pastorate is desirable. It is a dull minister who does not discover this promptly. When it is sprung upon him in any such manner as these to which I have referred, the accuracy of the information may well be doubted. The watchful and loving pastor whose heart is in doing the Lord's work ought not only to be prompt to know his duty, but also should be known by his own people as serving in that spirit, so that he may be protected from any meddlesome interference. The indication of the Lord's will as to his departure will be as clear to him as the indication of the Lord's will as to his coming. The man whose heart is in his work and who is giving himself unselfishly to it, especially if he is living a life of prayer, can hardly be left long in ignorance. When therefore such a man is attacked, it is a fair question whether or not duty to his charge does not require that he take vigorous means to repel the attack and protect both his church and himself. That is a question for high Christian grace and strong Christian intelligence.

But the question raised for us now is a different one. It is not a question so much of the duty of the minister as of the duty of the laymen. And it seems to me the death of the good man to whom I refer ought not to be allowed to pass unnoticed, for the instruction that is in it for the laymen of all our churches—that they may be encouraged to be watchful of the condition of the church of which they are members, and hold themselves ready to protect its best interests with the utmost firmness and decision, even though at times they may have to do so single-handed. It is surprising always how quickly public opinion crystallizes around the action even of one person, when that action is seen to be as single-minded as it is prompt and decided. Many a situation which might have been saved is lost simply by indecision and delay. Confidence is shaken, hearts are bruised, the roots of strong and true affection are pulled up and ravage is often wrought which years cannot remedy, simply because laymen, whether in office or not, have accustomed themselves to feel that the business of the church is not their business, or that they have not the time to attend to it. The good name of one of the most distinguished pastors in the land and the honor of his great church were saved recently by the courage and devotion of two ladies.

I believe that today, after all has been said of the desirability of change, where change is desirable, the greatest evil in the churches of our land is the short pastorate—which renders the best work of the minister largely impossible. That

best work is the influence of character. That requires a personal confidence, which is a plant of the slowest growth. A business man of prominence in New York having come to a time of life when he felt the need, perhaps as never before, of wise and unselfish counsel in doing good in large relations to which he is disposed, said recently, on the occasion of the resignation of his pastor to go to another position: "Well, I shall never have another pastor. It takes me a long time to give my confidence to any man; I shall not have time to learn to do it again." It is difficult to measure what that loss

will mean to the cause of all that is good in our country. In smaller and less conspicuous relations this is largely true everywhere. Churches seem to forget and laymen seem not to be aware of the true value of the pastorate in their homes and with their children, even if they have some estimate of its value to themselves. If they did, they would take more pains to see that it was established upon a basis so well adapted to their needs and confirmed by their best judgment that they could give to it their utmost confidence, and that would make them resist with vigor every attempt to break it up.

so distinctly God and the Spirit there would be a gain for a time in speaking simply of God. And yet, such language would doubtless be liable to misinterpretation. It was most natural that the New Testament should come to lay great emphasis, first upon that supreme personal manifestation of God in Christ, and second, upon the continuous revelation of God to the individual in the Holy Spirit, taking of Christ's and declaring it unto us; and that it should use distinct terms in bringing out this great twofold self-manifestation of God. We are all too prone to question this direct and immediate work of the Spirit of God in the individual heart. And yet, on the other hand, the very significance of this inner individual work would be taken away if we separated it in our thought from God himself.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

15. Can you tell me how I can obtain a "vivid realization" of God? I want that God in Christ should be gloriously real to me.—R. S. R. (Massachusetts).

If this question is an inquiry as to the means for actual growing acquaintance with God, rather than for simply overwhelming emotional experiences, the conditions are plain. If we are in genuine earnest in our belief that God has made his really supreme manifestation in Jesus Christ, then our knowledge of God is to be deepened by giving that revelation in Christ some true opportunity with us. We are to stay persistently in the presence of the historical life of Christ until Christ's point of view, his thoughts and feelings and purposes become natural to us. We are to get into the atmosphere of his life, and we shall so find God touching our lives and making himself increasingly real to us as we stay thus in the presence of his greatest manifestation. There may be some such steady growth into the acquaintance with God as we are familiar with in other deepening personal relations. The same means that will deepen any other true personal friendship will deepen our friendship with God. I know that this is, often, not the advice desired; but if we are really to think of Christ as the manifested God, it is true counsel, nevertheless. See Matt. 11: 27.

16. Is it absolutely necessary to believe in the historicity of the virgin birth narratives in order to believe in the divinity of Christ? Or, does the belief in the divinity of Christ include a belief in the historicity of the virgin birth narratives?—D. W. B. (Iowa).

The question of the virgin birth narratives is plainly one of historical evidence. And there are considerations to be offered upon each side that are not without their weight. But though I accept, myself, entirely the historicity of the narratives, I am still quite clear that one's belief in the divinity of Christ is not dependent upon their acceptance. There may even be question as to whether the gospel narratives intend to make just the impression which has been commonly assumed to be the true one. But, in any case, the divinity of Christ does not depend upon the acceptance or rejection of these special narratives. It is most impressive to notice that the two writers who are perhaps strongest of all in the affirmation of their belief in the divinity of Christ, John and Paul, make no use of the narrative of the miraculous conception. If Christ could be divine and have a human mother, he could be divine and have a human father. One may feel free, therefore, I think, to examine, without theological prepossession, these narratives; and yet, so examining them, he may well come,

as do Sanday and Rhees, for example, to a belief in their truth.

17. Supposing a Storrs, instead of a Dowie, with as truthful, grand a theology as possible, supposing a Zion City, with all its good things, but with no pretense of special orders from the Divine or the Elijah nonsense, and with no government save of the people, by the people, and for the people, would it be wise, or best, or desirable, for ten thousand saints to pull out from less perfect churches to colonize? In other words, is it right to try to separate Christian people from worldlings by geographical lines?—H. E. P. (Tennessee).

In general, I suppose one's answer to such a question would have to be, No; since it seems plain that the plan of God is that the children of the kingdom should be leaven to permeate the whole, not to be separated from it. They are to be "in the world," though not "of the world." But it is possible that some such partial withdrawal might be advisable, as furnishing a conspicuous example of the possibilities of attainment under fully Christian conditions. As such an example, its influence might conceivably be more permeating than ever, as giving a more signal demonstration of the working power of Christian principles.

18. How can one think of the kingdom of evil? Can one think of it as subject to a personal devil in somewhat the same sense that the kingdom of God is under his control? Would not a belief in such a personal devil lessen the sense of human responsibility?—A. C. (Massachusetts).

The kingdom of evil is hardly to be thought of as organized, in the same sense as the kingdom of God, since it is the very nature of the evil principle to tend to disorganization. On the other hand, we are to remember that there is no effective evil in the world that exists in the abstract. The only evil that is really at work is the evil which is embodied in some personal life. And the vague appeal which many make, upon assumed superior grounds, to an evil principle rather than to evil spirits, can really not be justified to close thinking. Among the evil personalities in the world it is quite reasonable to think of a leading spirit or spirits; but that certainly does not mean that we are to conceive of a personal devil as one to whom is virtually given the omnipresence and other natural attributes of God. The Biblical view justifies no belief in such an omnipresent, semi-divine evil personality. As to human responsibility, it remains in relation to a personal evil spirit just as it remains in view of like relation to evil men.

19. What is the value of speaking of the work of the Holy Spirit, if that Spirit is but God doing his godly work in human hearts? Why not use the word God, and avoid confusion?—H. A. (Maine).

It is quite possible that on account of the very prevalent view which tends to separate

Our Polity

(See editorial on page 289)

1. A church incorporated under Massachusetts laws, desiring to share the responsibility of its administration with attendants on its services who are not members, has organized what is known as "The Congregation of — church." A roll of those who habitually worship with the church, of twenty-one years of age or older, is kept by the clerk of the church, subject to the approval of the standing committee, and those thus enrolled are entitled to vote in meetings of the congregation.

The pastor has resigned. The question is, Shall the congregation be called on to take action concerning the acceptance of the resignation? Such an organization is new in Congregationalism. There are not enough precedents to constitute usage. The legal body in this case is the church and its action only has authority. But as the bylaws provide that the congregation shall by vote concur in the choice of a pastor and shall recommend the amount of salary to be paid, it is of course to be expected that the church will ask the advice of the same body as to the dismissal of the pastor.

2. A member of one of our oldest churches requests to have her name erased from the roll of membership without recommendation to any other church. The standing committee has always accepted Dr. Dexter's position stated in his Handbook of Congregationalism that there are only three ways out of a Congregational church: by death, dismission and recommendation to some particular church, or by some form of discipline which is practically expulsion. The question is, What shall be done with this member's request? Congregational usage has become well established that there is a fourth door out of the church. That door is described in the National Council Manual, as follows:

If a member in good standing requests to be released from his covenant obligations to this Church for reasons which the Church may finally deem satisfactory, after it shall have patiently and kindly endeavored to secure his continuance in its fellowship, such request may be granted and his membership terminated.

The Essence of Preaching

What your soul has been passing through: its penitence, its contrition, its despair, its discovery of the Cross, its faith in Christ, its joy in being forgiven, its reception of the Spirit, its longing to spend and be spent, its eager love of souls, its wrestle with temptation, its pilgrimage, its day's march nearer home, its hope of heaven, its delight in the Bible, its love of the brethren, its hope for the world, its sense of the majesty, the condescension, the love and the terror of God—that is the vital principle of all preaching. With this, even a poor speaker may make a good sermon; without this, a fine orator is but a tinkling cymbal.—Rev. R. F. Horton, D. D., in London Sunday School Chronicle.

How the Tide is Running
against Mr. Chamberlain
and his Policy

The Outlook in England Today

By Albert Dawson, Our English Editor

Interesting Personalities
about Mr. Campbell,
Dr. Pentecost, Dr. Clifford
and Other Leaders

Whatever fate may have in store for the inhabitants of this little island, we certainly cannot complain of monotony in our national existence. In the political and ecclesiastical worlds and in general affairs, one dramatic surprise succeeds another in a way that quite upsets all calculations as to the course of future events.

Who, for instance, would venture to say how the present fiscal controversy will ultimately eventuate? As a canny Scot said when asked his views on this matter, "It is a vera deeficult question." The supreme difficulty is to get the facts of our commercial position and prospects, and what precisely would be the effects of certain proposed changes. When one eminent statesman is flatly contradicted on a simple matter of fact by another eminent statesman, and when this occurs again and again, what is the plain man, who has neither time nor ability to analyze blue books and other statistical literature, to say or do? The danger is that each man will adopt that view which seems to favor his personal interest, without regarding or even knowing what will be the effect on the nation as a whole.

CHAMBERLAIN'S POPULARITY NOT INCREASING

At this moment Mr. Chamberlain's star is not in the ascendant. Until quite recently it looked as though he was going to carry nearly the whole country with him, but, if there has not been a turn in the tide, the flood is certainly arrested. His "commission" is a perfect farce; it is a purely party move, and will do no more than define the lines along which he and his supporters will fight. This will be an advantage to both sides. But everybody is agreed that what is sorely needed is an independent inquiry by the best men of the nation representing all views and interests, and that this is not so far forthcoming is only another illustration of our unfortunate way of "muddling through."

Mr. Chamberlain is not going to win. He will be defeated mainly by Free Church votes. We do not worship free trade as a fetish, we are not blind Cobdenites, most of us are quite prepared to admit that our fiscal arrangements and commercial methods may require readjustment; but of one thing we are absolutely convinced—Mr. Chamberlain is not the Moses who is going to lead us into the promised land of greater prosperity. His past record justifies us in regarding him with deep-seated distrust and dislike.

What has this man done to entitle himself to confidence? His record is marked by a series of audacious volte-faces almost unexampled in history, his pathway is strewn with broken promises and falsified hopes, he has been far more successful on the destructive than on the constructive side. His principal achievements so far have been to smash two political parties; and there are shrewd men who hold that that is the chief part he is destined to play in our national affairs, and that, the disintegration accomplished, his mission and career are ended. He knows he will not win the next general election, he hopes to be victorious the second time. But he is now as much premier as he is ever likely to be.

For Mr. Balfour the prevailing feeling is one of kindly pity and regret that he should ever have been placed in a position for which he is obviously unequal and unsuited—mingled with astonishment that one who by friend and foe was always regarded as a perfect gentleman should have descended to the trickery that preceded the reconstruction of

his cabinet. The suggested coalition between Lord Rosebery, the Duke of Devonshire and Sir H. Campbell-Bannerman is desirable in order to limit Mr. Chamberlain's capacity for mischief, but the situation is complicated by the uncertainty which envelopes Rosebery's mysterious personality, the duke's share in the Education Acts and Sir Henry's present uninspiring leadership of the Liberal party.

THE CLEAVAGES MADE BY THE EDUCATION BILL

The administration of the new Education Acts has forged a link between politics and religion that will not be soon broken. Passive Resistance to the rate partially devoted to the teaching of Anglican doctrine, though to Mr. Balfour so utterly incomprehensible and illogical, continues to be a potent and conspicuous factor in the controversy. Accounts of the summoning of resisters and the auction sale of their goods are now part of our daily newspaper fare. By no means all the Free Church opponents of the government's education policy refuse to pay the rate; the movement, for instance, is much stronger in ministerial and church official circles than among ordinary pew sitters; but some of the most moving and pathetic cases of obedience to conscience have occurred amongst poor and humble Christian men and women, and however long the acts may remain on the statute-book, there will be a faithful remnant who will never yield.

Recent Anglican utterances, notably the Archbishop of Canterbury's letter to Dr. Horton, reveal an uneasy consciousness that the acts are not a final settlement of the seemingly incurable "religious difficulty," that they will not work as they stand, and that something must be done; but all attempts to arrange a common basis have failed. The complexity of the question is illustrated by the fact that there are sharp internal divisions on this matter in both the Anglican and Free Church camps.

In the long run, if one may venture to prophesy, the views and principles so ably and heroically expounded and enforced by Dr. Clifford are bound to prevail, but that cannot be just yet; for the fact has to be recognized that the nation is about equally composed of Anglicans and Nonconformists, and between most of them there is a great gulf of their own deliberate fixing. What we may reasonably hope for is that after the fast-approaching break-up of the present ridiculous government the new Parliament will promptly amend the most obnoxious features of the Education Acts, notably those which give sectarian control to public money and which discriminate against Nonconformist teachers in what used to be Church of England schools.

MR. CAMPBELL'S INDEPENDENT ACTION

The present minister of the City Temple bids fair to be, as was his famous predecessor, the most talked-of man in the religious world. Much has been said and written about Rev. R. J. Campbell's visit to Birmingham, during which he attended a lecture on radium by Sir Oliver Lodge and visited Mr. Chamberlain at his home. As Mr. Campbell has resolutely refused to talk publicly about a private visit, the papers have been indulging in the wildest speculations, and the leading liberal organ has read him a lecture upon the wickedness of his proceedings. Of a different nature is a persistent attempt to identify him with Chamberlainism and to represent him as an advocate of war, by an unscrupulous manip-

ulation of certain incidental allusions introduced into his sermons for purposes of illustration, or passages which, wrested from their context, convey a maliciously false impression of what was actually said. Some opinionated people are highly displeased with Mr. Campbell because he is a man of independent mind, ventures to think and act for himself, does not run in a groove, or merely drift with the current. One danger of Nonconformity is that there is rather too much thinking in crowds, passing unanimous resolutions, and following the stream. Mr. Campbell likes to meet and talk with all kinds of people, and study disputed questions from every possible angle.

Meantime Mr. Campbell's ministry at the City Temple is marvelously maintained. He has proved to be anything but a mere nine-days' wonder. The Sunday congregations are overwhelming, the Thursday audiences have quite doubled, never was the building thronged by so many hard-headed city men; better still, about twice as many seats are let as formerly, and there is a great increase in church membership. The secret of his power is very elusive; personal charm and prophetic spirit have much to do with it. He is a voice, not an echo, and he has something to say that the age wants. A lay assistant has been engaged, Mr. J. Marshal Badger, a successful Y. M. C. A. worker, and a great effort amongst city young men is being initiated. An attempt is to be made to liquidate the whole debt of nearly £7,000 for the recent renovation and electrification of the City Temple.

MEN IN THE PUBLIC EYE

Despite the strenuous public work involved in the leadership of the crusade against the Education Acts, Dr. Clifford keeps in wonderfully good health, and is rarely absent from his pulpit, whence his voice rings out as resonantly as ever. Dr. Horton seems to be less robust, though he accomplishes a full tale of ministerial work, and the operations of his church are ever widening. Thomas Spurgeon's physique is hardly equal to the enormous strain of sustaining the ministry and varied agencies of the Metropolitan Tabernacle, but it is doubtful whether any living man could have held the fort more successfully than he has done. The present church membership is 3,238, a net decrease during the past year of 121. At Whitefields, Rev. C. Silvester Horne has fulfilled all expectations, a well-organized mission now being in vigorous operation. Dr. Pentecost has made a good beginning of his temporary charge of Westminster Chapel, the most perplexing problem of London Congregationalism. He thinks the ideal man for Westminster is Dr. Campbell Morgan, who would perhaps return the compliment. Dr. A. T. Pierson is now making one of his periodical re-appearances in London, lecturing on week-days on Biblical themes in Exeter Hall, and preaching on Sundays in Bloomsbury Chapel.

The Free churches are now preparing for the National Council to be held in Newcastle-on-Tyne the second week in March which in the number and caliber of those who are to take part and the importance of the questions to be discussed is expected to surpass all previous gatherings of the kind.

To be wrapped about with the prayers of the Church holds a man to his work, like the cheer of coming reserves when the line wavers.—William H. Davis.

A Case of Sardines: A Story of the Maine Coast

By Charles Poole Cleaves

CHAPTER VIII. "A BOY'S WILL IS THE WIND'S WILL"

The men who are not satisfied—
They are the ones who lead;
They force humanity ahead
By strident word and deed;
They bring us out by bygone ways,
They guide us through the dark
To where some man, unsatisfied,
Has set a shining mark.

—W. D. Nesbit.

Nat had departed. Shepard and I still sat on opposite sides of the firelight's glow, smiling at his nonsense.

"Well, Paul," I continued, "you have a good grip on the boys in the cutting-shed, I notice. Sturdy little fellows, too."

His eyes shone. "The cutters begin life young. You've watched them? Of course. I saw you standing by the tables, watching Moody Hawkins's boy slice his finger. The fathers or mothers bring them in before the lip is out of their tongues. They tie an oil-cloth around them or put on the sack, stand them on a box, barefooted and bareheaded, as you see them, and there's a picture of Young America, Eastern type. Perhaps they can make five cents in an afternoon—the infants, I mean—if their fingers aren't gashed. In a little time it makes them as independent as your newsboys."

"But as to manliness—well, it's young manhood, sure enough, of its own type. Some are as honest as government gold. Some are so blissfully unconscious of any distinction between right and wrong it is hard to say a fault is a fault."

"I watched Grubb Todd's tactics yesterday. He cuts behind the table in a corner of the 'Klondyke.' He stood in a tub of 'scoots' ankle deep, slashing like a veteran, the heads running down his trousers and bare limbs. His box was behind the tub. When Madsen passed the pay-checks he thumped on his box and called, 'Check!' whether it was full or not; and Madsen passed the check. When the whistle blew at noon Ted Smith called from the opposite row,

"How many out, Grub?"

"Got twenty-three checks," Grub answered.

"Nit! I only cut fifteen. That's more'n you can cut."

"Well, it don't matter whether I cut 'em, I got 'em, that's the point—see?"

"Ted crawled under the table and came up by his side. 'How'd ye do it?' he asked."

"Grub's pride was too much for his secretiveness. 'Well, I bet my big-tipped knife I could do old Madsen outen nine boxes this morning,' he said."

"That was what Ted wanted. 'If you don't divvy I'll blow on ye,' he threatened."

"They squabbled and the fish flew. Some of the checks went down in the 'scoots.' Finally they compromised on gambling the stolen checks in 'the owl'—the slot-machine, you know—and went off happy. If they gambled all their checks they only followed a common custom. If they beat the machine they probably varied the program by investing in candy and soda or ginger ale."

"That's a delicious mixture of vice and virtue," I observed: "enterprise and self-help combined with roguery; profit-sharing secured by force and arbitration, and human happiness promoted by questionable means; all with an appearance of innocence that would rival a Croker. The moral question is lost in the mud."

"Not a bit!" said Shepard emphatically. "One end of it rests fairly on men who know better than the boys and do worse. That includes the men with the slot-machines, any manufacturer who will can a decaying fish, and any merchant who is willing to profit by selling the boys small drinks and cigarettes—

or any life that prefers the go-easy plan to a fight for character and fine influence, and so sets a bad example!" He tapped the hearth with his foot in emphasis.

"The boys have my sympathy," I said; "but what can you do without a change of surroundings?"

He shook his head dubiously. "That's the question. We must ask a more practical one: What will the boys do with themselves with things just as they are? They are not all alike. Some are bred in influences that make them morally weak. Some know no better; some delight in deviltry. There are some who come out of good homes and run with the wind."

He leaned over his chair rail, and his eyes glowed. "Every boy likes to do what a man does. If some one tells him he can't, he wants to do it all the more. A boy thinks if he can have a man's privileges then he's a man. To smoke and drink are common privileges of men whom my best boys know—to say nothing of foul language and worse things yet."

"Well, I go down street some day; I find a boy jingling pennies in his little trousers. 'I got ten cents today selling bottles, Mr. Shepard.' 'Is that so, George? Keep it and when you get enough help your mother buy your clothes.' [It's of no use to tell them not to gather the bottles.] 'Yes, sir.' 'But look out you never buy what goes into the bottles.' 'No, sir.'"

"But the boy wants candy, naturally, and there's no one to teach him self-denial or to enforce it. Next comes the 'soft drink' stage. Harmless drinks, they are called. They are as harmless as a camp-fire in a dry summer! First, they teach the boy to spend money for what he doesn't need and can't afford. Next, he likes to drink out of a bottle as men do. Lastly, he would like to drink what the men drink, and men drink rum. So we hear of another boy drunk."

"I found four little chits behind the church one day, Marshall, and watched them through a crack in the horse-shed. They sat in a row, three of them whittling out wooden knives and pistols, and listening to a cheap novel the other was reading. I cut across the 'Acre' one night, for a lamp in the 'Peacock's' office made me suspect mischief, and I 'peeked.' What do you think I saw? Four boys around the office table, and the ringleader was the owner's own son—fifteen years old. Cards were on the table and a bottle of beer, or ale, I suppose. The game was going on. 'Pass the bottle.' 'High game, Jim.' 'Deal 'em out again.' 'Pass the bottle; my whistle's dry.' They seemed to roll the words like sweets in the mouth. And the only one among them who didn't swear and didn't have a cigarette is a boy who, I know, prays every night at home. Do you think he knew what he was about? Not a bit. 'A good time to-night, while I'm a boy. This won't hurt me, —I'm all right.' That's what he thinks—and thinks as little about it as he can. But how long before some one will pick him up drunk and carry him home to a mother who has no idea of what is going on, and wouldn't believe it if I told her? And he began it as innocently as my baby, whom I buried, spilt laudanum in the sugar and ate it because it was sweet."

His voice shook, but he pressed on. "A craze to be a man, an itch to do things on the sly, an admiration of smart sin, a bad book, and an older bad boy: these are the beginning of half the misery and two-thirds of the crime. Listen!"

He drew a letter from his pocket, stirred the fire, and bent over it.

"Mr. Shepard, I would give the best day's wages I ever got to see you. You thought I

had better tell you more about it, and I guess I will. You will never know how much good it has done me to tell what I have. You know I told you what a liking I had for novels. I used to laugh when some folks looked awful scared when I told what I read. I thought it wouldn't hurt me because I knew I couldn't do anything like what I read. But I found one story somebody wrote about a boy down South that run off with a yacht and caught a lot of fish and brought the yacht back in the night and sold the fish for a pile of money. It seemed so real that I remembered it and told it to the boys one night when we rowed out to the Vixen, and climbed aboard, and went down in the cabin to see how it would seem to own a yacht. And then we planned it all out, but we didn't plan it right, somehow, and I'm in this awful scrape."

"O Mr. Shepard, you don't know when you start out with a lot of boys, you don't know where you are going to stop! It seems as if one dared the other, and each one tries to act as if he didn't care, and to be a little smarter than the rest. We don't any of us like to be stumped. And before we get through showing off we've done something we knew better and didn't think we ever would do."

"It sounds quite pitiful," I observed.

"Yes, doctor. But we can patch up this matter. It's not half so pitiful as the cases of boys who never get into a scrape to teach them a good lesson at the right time. Most of them go on to the end; novels, cards, sly smoking, nights out-of-doors, till the devil's grip freezes on them. It isn't because they want to do wrong; it's because they want to do what they think men do, and to do as they please on the sly. 'There is a way which seemeth right'—actually, it seems all right!—but the end thereof are the ways of death."

"Look here, Shepard," I broke out, "you'll be spoiling my opinion of this old town if you turn out skeletons in shrouds of gloom, in this manner. Isn't there anything rosy about it? Play the Emerson a little while and give Carlyle a rest. You forget that I'm down here for midsummer nights' dreams, and mermaids' songs, and a life without fashion or physic."

"I beg your pardon, Marshall. I forgot your harassed nerves. It harasses mine, sometimes. You know it is a pastor's business to be conscious of evil, even if it is good in the making."

He sighed; then his face brightened. "O, yes, there's another aspect. We have boys—and boys! That's a peculiarity here, you know. There are as many grades of humanity, mentally and morally, as in your city. Our bowling alley and games count to satisfy some of the boys with a clean, healthy, good time. Lunt, the teacher in the district that includes the 'Acre,' interested the schoolboys in a lyceum. If you could have heard some of the debates you'd have thought the country's salvation was just at hand. If you want to see how quickly a boy can get at the gist of a matter, put him on a debate. They can find the moral side of a question, too, whether they indicate it by character or not. When I'm blue it's a tonic to me to hear them."

"I keep a little reading-room here for young men. They come in—seldom. We need one down town; but there is no one to run it yet. Monday nights some boys come to visit me, as you know, and we read, or talk, or play. But they are few—precious few! Nothing will reach all."

"If they would use their opportunities, we might raise Abraham Lincolns. But, of course, they don't realize the need of every good influence, even if they dislike that which leaves a bad taste. Did you see where the corn in my garden is a foot higher than the

rest? There is the richer soil. A boy can't go to church without being better than he otherwise would be; he can't stay away without losing more or less that will not be made up when he is a man. Our preaching isn't what it ought to be, God knows—and sometimes we know it. But we try to preach a clean, pure, unselfish life, to be found as the disciples found it—by following Christ."

He thrust his hands through his hair, in perplexity. "Making manhood out of boyhood is a serious thing. I can't lead many of them by reason. When you know life in the

sardine industry, as elsewhere, perhaps you'll say it is a state of nature. Vice is not always viciousness; it is unreasonableness. 'A boy's will is the wind's will.'"

"Yes," I replied, "and the thoughts of youth are short, short!"

He laid his hand upon the Bible that lay on the little table by the wall, with a firm touch, as if an emphatic thought was in his mind.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

[To be continued.]

The Secretary's Visit

By Rev. Charles J. Ryder, Secretary American Missionary Association

THE PASTOR'S VIEW OF IT

The pastor of the local church is anxious for the growth of his church. There should be increase of membership. There should be progress in the Christian life. There should be enlargement of vision. Few pastors, if any, are willing to sacrifice the last two elements of growth in order to secure the former. The pastor desires especially that the growth of character among the membership of his church should represent both depth and breadth. When he invites the secretary to visit his people it is with the hope that this visit will contribute both these elements of growth. To the pastor, I fancy, the value of the wider view which comes through information presented in a missionary address by a secretary is as important as are the interests of the mission work presented.

The pastor's view then of the secretary's visit is based upon a confident hope that this visit will bring a message of spiritual uplift and intellectual quickening to his people.

THE SECRETARY'S VIEW OF IT

Nor is the secretary's view radically different. He too, perhaps, has borne the anxious cares of a pastorate and knows what are the longing desires of a minister. He does not come to a given church simply to stimulate the gifts of those who gather for worship. Indeed, if he is at all worthy of the position he occupies, the financial considerations are always subordinate in his mind to the greater spiritual interests that should dominate our churches. He doubtless too has prayed for the blessing that only the Divine Spirit can give as he looked forward to this special Sabbath service. It is the longing of his heart that his presentation of the mission fields for which he in a way stands personally responsible may be such as to emphasize the larger interests of the kingdom of God; to push back the horizons that tend to shut in the interests of a given church to the narrow limits of the locality in which it is planted so that the great world of human necessity and God's love may be seen and appreciated. The secretary desires to come not as a beggar but as a giver. He wants to leave the church not poorer but richer when he returns to office or mission field.

And we rejoice to feel that this larger spiritual service to which the secretary contributes in co-operation with the pastor is more and more being recognized. Not long ago a pastor said: "I always welcome the presence of the visiting secretary. Every year I set aside a Sabbath to each of the societies and invite one of the secretaries to occupy my pulpit. I find that such a visit is generally more useful to my people than the results in the collection to the society possibly can be. More than once in my experience deep spiritual interest has followed the address of a visiting secretary and men and women have had their hearts turned to the great interests of God's kingdom, to the meanness of a narrow, self-seeking life and not a few have given their hearts to God and joined the fellowship of our church as a result of such a visit." This beloved pastor added, "and may God bless the societies for

furnishing to our pulpits the inspiration and help brought by our secretaries."

If the secretary's visit simply emphasizes the financial interests of a missionary movement, that visit must be a dismal failure. A society which depends simply on appealing along commercial lines must ultimately go the way of all things temporal.

THE AVERAGE MEMBER'S VIEW OF IT

The church member today who regrets the coming of the secretary lest too much interest and too large a proportion of the income of the church should go to the mission work outside and so impoverish the church is constantly more rare. Not only in the pulpit but in the pew the secretary almost always receives a cordial and loving welcome. He recognizes his indebtedness not to the pastor alone but to the laymen. The great body of those who make up our church membership today are sincerely and profoundly anxious to read the writing on the wall and to do their utmost in the solution of the important problems of Christian civilization. The average layman welcomes information concerning the great fields beyond. Honest difference of opinion may exist as to the best method of administration in a given field. The average layman is open and frank in his suggestions and sometimes in his expressions of criticism as to the executive management of a given society. But this criticism is generally broad-minded and honest. It is the expression of a sincere desire to have funds committed to the care of the officers and committee of a given society administered so as to accomplish the largest and most permanent results for the kingdom of God.

The secretary and the society must always gladly welcome such criticisms and suggestions. The great body of the church members as we meet them are cordial and sympathetic in their interest in these great missionary movements. The sacrifice of many a church member in contributing to the various interests of the kingdom is often marked.

And so we rejoice that pastor and laymen and secretary are working so cordially and harmoniously as is true in the great average. Sometimes in the agitation of questions relating to our missionary work there is danger that the cordial co-operation and loving sympathy existing among us may be forgotten. We rejoice in this good fellowship and in our various positions are determined as a denomination to preserve it and to cultivate it so that we may meet the large responsibilities which rest upon us as Christian churches in the coming of the Lord's kingdom. If the secretary's visit does not contribute to this end it is a miserable failure; if it does it must prove an abundant success.

The London Daily News, accepting rumor as fact, severely condemns Rev. R. J. Campbell for daring to contemplate putting the choir of City Temple, London, in a uniform costume such as is worn by the vested choirs of Anglican churches—and by the choir of the First Congregational Church, Montclair, N. J.

The Joint Meeting of Boston Clubs

Washington's Birthday was celebrated by the Congregational and the Channing Clubs meeting together in Tremont Temple. The latter is a club of Unitarian laymen with a few of their ministers. The members of these clubs number about 600, and as nearly all were present the lower hall could not accommodate all who came to the supper, and tables were spread on one side of the first gallery. So unusual an occasion drew a company of spectators, the majority of whom were ladies, nearly occupying the remaining space. These were admitted by ticket.

The usual exercises of the Congregational Club were observed. Rev. Dr. D. S. Clark of Salem asked the blessing at the table, and Rev. Dr. James Eells of the First Church, Unitarian, offered prayer before the addresses. Mr. J. H. Tewksbury read a witty and entertaining report for the outlook committee. Pres. S. B. Carter spoke and introduced Pres. F. H. Whidden of the Channing Club, who spoke of its character and aims. All the speakers of course referred to the united meeting and in one way or another intimated that they did not put aside their differences but allowed them to sink beneath the common patriotism and interests of citizenship in which they were of one mind. Everybody assented by good-natured applause and appeared to be glad to see representative men of both denominations, such as President Capen of the American Board and Sec. Samuel Elliot of the Unitarian Association, sitting on the same platform.

Rev. Dr. E. A. Horton enjoyed thoroughly making a model after-dinner speech and the audience enjoyed it no less. He said that love for this country, sympathy and right relations with the present, a wholesome optimism in the outlook for the future unite us and theology cannot divide us. He referred to himself as a skirmisher preceding the heavy artillery, which, after skirmishing gracefully for awhile, he introduced in the person of Dr. Lyman Abbott.

Dr. Abbott set forth the ideals of the Puritans as not to be found in creed or theology, but in a mystical faith in the immediate presence of God speaking in the individual soul and shaping all lives. The Puritan always repudiated the pretension of a church which puts a voice of a man in the place of the voice of God in the hearts of his people. That is the foundation of liberty. The ultimate end sought by the Puritans was self-government.

Thus Dr. Abbott paved the way to state the principles which ought to prevail and will prevail in solving our two greatest problems—the government of the Negro and of the Filipino. These races are thrust on us or placed in our hands. We have too much confidence in the providence of God and in our own principles and abilities either to leave them to destroy themselves, or to injure us, or to attempt to shift the burden imposed on us upon some other people. We shall gather up our moral force, lay the foundations for self-governing communities, hold them in charge till we can give them conscience, reason, intelligence that will enable them to govern themselves.

The audience was as fairly representative of Boston citizens as any company of a thousand men and women that could be gathered. Their demonstrations in response to the political sentiments uttered showed plainly where their sympathies are. Every allusion to Secretaries Hay and Taft and ex-Secretary Root brought forth prolonged applause. Rarely does the Congregational Club break forth into spontaneous cheers such as followed the mention of President Roosevelt. It was evident enough who would be nominated for the next President of the United States if these clubs were called together to make a nomination.

The Ministry from the Woman's Point of View

The Ministry as a Career for College Women

BY REV. SARAH A. DIXON, TYNGSBORO, MASS.

Growing solicitude is expressed by those who have the care of supplying churches with leaders, because it is increasingly difficult to induce the ablest young men to enter the ministry, and it is feared that the pulpit will degenerate, through the lack of men able to maintain a high standard of preaching. Those who have this fear are not pessimists, but clear-sighted men facing the facts, and trying to give a reason for the existing condition, and, if possible, point a way out of the difficulty.

The principal reasons usually given are: inadequate salaries; and loss of intellectual freedom. It is sometimes argued that if these difficulties were removed, if salaries were higher, and there were more freedom to say and do what one feels, then more able young men would choose the ministry as their profession. But the problem is not solved so easily. We have to accept the world as it is; and the world as it is pays more money for other kinds of work and offers more freedom in other professions. As the world advances these conditions will change for the better, but the present problem is not how to remove these conditions, but how to fill the pulpits with brains and power under these conditions.

One way to accomplish this is suggested by the large number of unemployed college girls. According to Miss Heloise E. Hersey degrees were conferred upon 4,293 women in the United States in 1900. What are these young women graduates from our colleges to do? Perhaps the majority of them intend to find employment of some kind. But as yet only here and there has one hit upon work, outside of teaching, which is in demand, and which has not been thought of before. The college girl is making a desperate effort to find a place for herself in the industrial world because she is forced to.

Facing these conditions: a falling off of young men recruits for the ministry on the one hand, and an overplus of intelligent, active young women graduates on the other, it is surprising that no one has thought that this might be a case of demand and supply.

Leaving sex out of the question, the ministry wants rich new blood; it needs brains, tact and power. The woman graduate has brains, tact and power, and what is to hinder her giving her wealth of physical, mental and spiritual endowment to a profession which needs these very things?

When we speak of the need of educated young women in the ministry, we are simply voicing the conviction of a few. This need is not recognized by the churches or the world. The churches are not asking for young women to become their pastors. Nearly all the doors into this profession are closed. No young woman will find churches beckoning to her, ready to take her if her preaching pleases. A large part of the work for the coming years is to make the churches want her. The profession offers to the gifted young man a fair salary and an appreciative people; to the gifted young woman it can only hold out—pioneer work, hard, constant labor, in small, barren, insignificant places, with insufficient salary. But the important thing is that she gains an equal privilege with the young man in comforting the afflicted, ministering to the needy, and elevating the spiritual tone of the community—the privilege of giving one's trained self for the good of one's fellows.

Of course there are at present some women who are pastors of desirable churches. The writer has in mind several such women pastors. But the young woman who is thinking of the ministry as her life work should face un-

flinchingly the whole situation. She must bear in mind that most parishes are at present closed to her, and must be prepared to do bravely and well whatever her hands find to do.

The graduate who enters this profession should be well equipped for it. She is not merely to be an evangelist, but a preacher: not merely a visitor among the poor and sick, but a pastor. And this work of preacher and pastor requires the very best training. With the education she has, the college young woman might do efficient evangelistic and deaconess work; but to be a preacher and pastor she must have thorough professional training, similar to that which young men receive. Three years in some theological school is necessary if she is to honor the profession. This is not difficult to obtain, for several of the theological schools in New England are open to women, and some of them confer degrees. A young woman with such training, combined with natural ability, cannot fail to make a place for herself in the profession. Lack of such training only brings discredit upon the woman and the work.

We do not believe that hundreds of women will flock to the ministry when they realize the condition of things; but we do believe that in this profession which fewer young men are entering, the young woman graduate can find a field of activity which will satisfy her own soul, and help to solve the problem confronting the churches and theological schools.

Glimpse of a Woman's Pastoral Experience

BY REV. ANNIS FORD EASTMAN, ELMIRA, N. Y.

When it was decided that I should try to preach if I could find a people that would try to listen, I asked a brother eminent in the ministry where I should go to study. He said: "Nowhere. Life has taught you enough to begin on and you can get the best to be had in a theological seminary from books. Besides, if you spent three years in a seminary you'd come out a skeptic!"

So I went straight from "Woman's Sphere" into the ministry and experienced no great shock of change. The parish is a larger family and its problems are much like those of the home: to encourage the timid, warn the unruly, add line to line and precept upon precept, and cherish the patience of hope.

I began with a desperate case, of course; a church to which the home missionary superintendent said in despair, "There's only one thing I can suggest for you—a woman!"

"If we have come to that," replied one of the faithful remnant, "we might as well lock the church door and throw the key in the well."

This was the chilly atmosphere in which I preached my first sermon as a candidate. But after we overcame our fear of each other in the blessed fear of the Lord, we spent three happy years together, during which we put a new roof on the meeting house and gave it such a cleaning as the oldest inhabitant couldn't remember, besides getting the rusty machinery of worship and teaching in running order.

It comforts me to know that they have called two women to the pastorate of that church since I prepared the way.

In that little cleft of the hills in Tompkins County I met one of the greatest and most original minds I have ever known, in a woman who had never traveled twenty-five miles from her own doorway! But she was at home in the universe. She was a whole "body of divinity" to me.

In that little handful of worshipers I found also a man who loved God and wrought righteousness with no hope of life beyond the

grave. He embraced the opportunity of disinterested goodness—which Maeterlinck says is man's only chance of greatness. From him I learned the worth of man and that he ought to be immortal, if he is not.

My exceptional experience has taught me, moreover, a great faith in the steady use of the "means of grace." The people of our churches are more thoroughly imbued with the liberty which is in Christ than they realize. In the truly religious, prejudice melts away before truth.

My second charge was one of the best of our country parishes. These people never meant to call me, but it was often convenient to have me supply; and all of a sudden we found that we were hopelessly in love with each other. It must have wrenched the New England backbone of that historic church to settle a woman over it in the pastoral office; but, like King Cophetua and the beggar, we lived happily ever after. Finally the ex-minister regained his health and we joined our forces in a new field.

It is good to stand alone, to do one's own work. Every human being needs the experience, if only for the joy it adds to a partnership when you attain it. It must have been of such a double-headed pastorate that the prophet was thinking when he said, "One shall chase a thousand and two shall put ten thousand to flight."

A Budget from Berkshire

The installation of Rev. F. T. Clayton at Williams-town in January filled the last vacant pastorate in the northern part of our county, but now there is one in Central Berkshire—Lenox, which is being supplied acceptably by Yale divinity students. This church is 185 years old, and its golden age lies in the past, now that Episcopal wealth has bought up Congregational land. Still the fine church plant (the old church-on-the-hill, a modern, well-appointed chapel in the village, and a new parsonage), the beautiful scenery, the large public library, and the social attractions make the village parish to be coveted by a perfect Oklahoma-rush of candidates. Lenox lies in the way of the lightning-flash, too. Many of its pastors have been invited to take the dangling prizes of city pastorates which have hung within reach.

The meeting of the Berkshire Congregational Club at Curtis Hotel, Lenox, Feb. 8, had for its chief attraction, Col. T. W. Higginson, who spoke on Men I Have Known. Incidentally the Congregational host of the county discovered what a famous hostelry could do in the way of creature comforts. The gathering was preceded by an all-day meeting of the two Berkshire associations in the Lenox Congregational Chapel.

Our "abandoned" hill-towns report heavy snows, making them as one pastor puts it "part of the great host of 'shut-ins,'" but the work prospers all the same. From church to church our county minister has flitted; and good Secretary Emrich, too; yes, and Secretary Marsh, all welcome visitors. Many of the churches have held special evangelistic services lasting a week and conducted by ministers from the various Berkshire parishes. At Glendale the Massachusetts Home Missionary Society has kept a man for a number of months to look after the results of the tent services so much blessed last summer and the converts are still interested and zealous. The church at Interlaken reports a forty per cent. increase in benevolence; Richmond has divided its Sunday school into the Blues and Reds, who are to emulate each other in securing new scholars; Housatonic has had grateful cause for singing "Te Deum Laudamus" in the receipt of a legacy of \$10,000 from the estate of the late T. G. Ramsdell, Esq.; Men's Clubs have been forming in the various churches and at the recent meeting of the two Berkshire associations a suggested Order of Service was recommended to the churches.

R. DEW. M.

May you believe in yourself and others as God believes in you both. May you know the joys of gentle judgments, of hopeful views, of enthusiasm for life and of a strong, abiding confidence in God.—H. G. Megathlin.

The Home and Its Outlook

Recreant

BY GRACE DUFFIELD GOODWIN

Lord, hearken! What am I
To dare to seek Thy face,
When craven in the fight
And laggard in the race?

What I have done is done. I did not pray
In doubt and darkness for a guiding ray;
The light shone full upon the field that day
I cast my sword away!

Why tempt the onslaught? Who would miss
me there
When distant coward paths showed falsely
fair?
There is no plea upon his lips who chose
To flee his foes.

This, this I would implore;
Not pardon, Lord:
Only—another chance—
Another sword!

A Habit Not Outgrown

Does it pay to teach children habits of devotion? Let this extract from a private letter, written by a young fellow who is doing brilliant post-graduate work in one of our universities, hearten the parents who may be discouraged or doubtful concerning the expediency of such training. He writes: "I think what a dear good mother you are every night when I go to bed, and I've not forgotten the old custom of praying for you. Whether it is psychological or otherwise it is pretty well implanted in me by heredity and custom, and I guess it is a mighty good thing it is!" One such manly testimony outweighs any amount of argument against the worth of prayer.

Rest Cure for a Guest

"She 'entertained' me until she was exhausted and then turned me over to her husband; but I, alas, had no one to 'spell' me, and how I longed for an hour's solitude!" sighed a young woman on her return from a visit. One of her hearers drew a "don't" moral from the remark, and applied it the next time she had a guest, and in so doing solved—in her own case at least—the problem of entertaining a visitor in a boarding house. She simply made it possible for the guest to entertain herself. The hostess was a working woman, and had to leave her guest alone every day; but a generous fee aroused the listless maid to an unusual interest in the guest, and made possible breakfast in her room and unlimited hot water—rare luxuries in the ordinary boarding house. The hostess took care also that the morning paper should go up with the breakfast, that there should be books and magazines at hand and conveniences for letter writing. Every morning the guest spent in luxuriant laziness, and in the afternoon found amusement in shops, in street car rides and in hunting up some slight acquaintances in the city. The conditions of hospitality vary and much depends on the guest, but the principle is a good one and capable of various applications.

It is easier to have a contempt for money than to use it wisely.—Spalding.

Theater-Going for Children

BY MARY WOOD-ALLEN, M.D.

The tragedy at the matinee in the Iroquois Theater was a veritable "slaughter of the innocents." It is pitiful to read the lists of the dead and their ages: "Mary, nine," "Ethel, six," "Harold, four," "Margaret, twelve," "Paul, two," and so on through hundreds of names, each one of which means a desolated home, and a broken-hearted father and mother.

In view of the fact that so large a proportion of the audience on that dreadful day were children, the question of the advisability of theater-going as an amusement for children is being widely discussed, and from different standpoints. Much is being said both from the moral and from the physiological points of view, and there is still much that may be said from the psychological; but in order to say this wisely we must investigate the process of psychological development in the child.

At birth the babe is blind and deaf, and, we may say, without a brain. True he has brain cells, but they are mostly embryonic, and the principal business of his child-life is to build a brain out of these undeveloped cells. The brain-building begins at once through the sensations brought to it from the outer world. Light-waves strike upon the retina, and are transmitted to the brain and the child begins to see. Day after day the vibrations pour in, and little by little the child comes to recognize them as mother's face, or his bottle; growing slowly into a complete recognition of the objects around him.

Sound-waves pelt his tympanum and are transmitted through bony chain and perilymph to the brain, and in time differentiate themselves into his mother's voice, his rattle, the bark of a dog or the mew of a cat, until at last he has built up brain structure that recognizes all the ordinary sounds of daily life. In the same way, through a gradual unfolding or development of brain cells, he grows into an understanding of his environment, and in the same way he grows into the use of his voluntary muscles.

At first his movements are aimless and largely reflex, but gradually they become orderly and under control of his will. In order that his development may be symmetrical the various stimuli should be given in an orderly manner. That is, there should be no forcing of the process of brain building. Nature does furnish him the material for brain growth as fast as he can use it, and makes no insistent demand for attention in advance of his powers. The child left to himself in his early life will find outdoors the objects that claim his notice and interest him, and they present themselves to him as fast as he is able to receive them. In outdoor play he is happy hour after hour, and it is only when he is brought into the restricted limits of indoor life that he becomes restless and needs to be entertained.

Parents who take their children to the theater to be amused make the mistake of judging the child-nature from the

adult standpoint. Children do not need amusement. They need occupation and opportunity for self-expression. We are quite apt to consider the play of children as their amusement, whereas it is their occupation, their serious business. By means of play they are being educated into the possession of their bodies and minds.

Let us examine theatre-going for children, bearing in mind these few fundamental psychological principles: viz., What the child needs is an opportunity for brain-building through occupation and self-expression, and through the orderly presentation of the various stimuli which, suited to his comprehension, give him this opportunity.

The very young child, taken to the theatre, is, in the first place, bewildered by the multiplicity of sights and sounds. His immature brain is not prepared for such a complexity of impressions. He is dazed, and not infrequently frightened. Many times parents are surprised that what they had imagined would give the child delight has only caused fear. They have fancied that the spectacular representation of a fairy tale or of some child's story would give the child the same pleasure that the simple home-telling of the story had given. As has been said, they judged the child from the standpoint of the adult. With their broader knowledge of life they could disentangle the multiplicity of sounds, the shifting panorama of colors and movements and make of them something comprehensible; while to the child, untrained and inexperienced, all is at first a chaos of noise and motion and color.

After a time he will become able to see part of that which is portrayed before him, but much of it, being incomprehensible, is by him unseen and unheard. It is true that after a series of experiences he may become able to see and comprehend the play, but this indicates that he has been stimulated to an unnatural development of brain power and that means a disturbing of the balance and consequent inharmoniousness. He has really been subjected to a species of intoxication, from which there must sometime come a reaction.

The theater-going child becomes nervous, irritable, demanding amusement, an unchild-like, and therefore an undesirable condition. The normal child finds his delight in self-expression and asks only the opportunity for that expression. By the gift of elaborate and perfectly-completed toys, and by teaching him to sit still and be amused by theatrical representations, the child is educated into that most unfortunate condition of looking to outward agencies for entertainment. The result is that he loses the power of self-expression and early becomes *blasé*.

But, some may ask, Why, if it is allowable to tell these tales to the children, is it not allowable for them to see them portrayed on the stage? Is it not merely another method of telling the story with effective illustrations?

In the mere telling of the story there is

no forcing of the child's mind. He is left free to exercise his own imagination, to set the tale to pictures of his own making; so the story-hearing becomes to him an opportunity for self-expression. Each child illustrates the tale according to his own mental acquirements.

In the stage presentation there is nothing for him to do. He is left simply passive. But is there not something for his imagination to work on as he recalls the various scenes? Unfortunately, yes. He has been introduced to an unreal world in such a way that it seems real, and knowing nothing of real life he is led to imagine that what he has seen is real; so false ideas may have been engendered which may eventuate later in wrong conduct. In telling a story to a child you can omit, or add, or qualify, as you see his special need would indicate, and so make the tale a medium for communicating to him some lesson.

Even the portrayal of virtues may have undesirable results. It is a well-known axiom of educators that to have the emotions of pity and generosity aroused with no opportunity for their active employment is detrimental. The child may see fictitious woes and weep over them, with the only result that he is satisfied to see, and do nothing.

This constant arousing of emotions, even though they be desirable in themselves, tends to create an unbalanced condition, a nervous state that borders upon hysteria. This is a poor preparation for approaching adolescence, that time when, because of the endowment of new powers, the youth is brought into a world of strange emotions and when he needs all possible self-control to help him over this crisis.

If the theater is objectionable for the child who is approaching puberty, how much more undesirable is it for the growing boy and girl who is passing through this great change! This is the period when the feelings have dominion, when emotions rule. To add to their power through the influence of the drama is to add to the dangers of this critical time. Now, if ever, should the youth be led away from thoughts of romance into the domain of facts. Now is the time for intellectual pursuits, for study of nature, for a quiet, wholesome life, free from excitement, free from all the meretricious surroundings of society life, either on the stage or off; the time for early hours, simple food, pure air and the light of day; instead of late bedtime and late rising, unwholesome eatables at unreasonable hours, vitiated air and the glare of artificial lights.

The theater managers in Chicago are clamoring for permission to reopen their places of amusement, urging as a reason, not the present loss by closure, but the fact that people are learning to be entertained at home. The tide that has turned so strongly towards the theater is, through its closing, ebbing away from their doors, and will not readily be induced to return to its former channels. We sincerely trust that this opinion may prove a true prophecy, and that, for the sake of the children and youth, the home and family circle may be rediscovered as the true theater of enjoyment.

Thank God for bairns' prayers. I like

best the prayers of the children. Eh, lassie, wha kens when it is most needed? When in battle with the sea lately, it may be some of you were speaking then for me.—James Chalmers.

Dangers in Children's Reading

Between the parents who will not permit a child to consult the dictionary unchaperoned and the greater number who never know what their offspring read there lie manifold shades of opinion, but if the experience of the many is to count for anything, the best results are not found in restriction any more than in coercion. If a well-meaning obstinate wants to spoil forever the flavor of a good thing for any boy or girl, let him try to cram it down the child's throat before the palate is ready. And if he wants to make a self-satisfied literary provincial of his son or daughter, let him set forth a weighed-and-measured diet of his own prescribing.

"My mother won't let me read love stories" and "My father thinks I ought to read all of Dickens now I've begun" come always from the painstaking and generally self-satisfied children whose minds are as inelastic as the parental code.

Nimbleness of wit is most often the characteristic of the children who "browse." They possess the faculty of unconscious selection. They leave untouched the bits we would expurgate. Any man can verify that by his own experience—how little he noticed, how seldom he was harmed by the very things he might hesitate to put into the hands of his children. The danger lies in making them conscious—in the "thou shalt not" of locked shelves.

It is the commonplace we have most to fear, not the obscene, the vulgarizing influence of the yellow journal on which millions of children are educated, rather than the book forbidden to the mails.—*The World's Work.*

A Class in Lace Making

The South Bay Union, the new social center in Boston, started by the South End House, is cradling an industry practically new to America, or at least to this section of the country—that of pillow and needle lace making. The class of six little girls who meet every Saturday is the result of the enthusiastic faith of an Old World lace expert who visited Boston a few years ago. While here she gathered about her three girls, then clerks in a department store, to whom she taught her art. These three, one of whom is a cripple, are the present teachers of the class.

Besides making laces, they are beginning to design new patterns. They also mend and clean old laces. A notable instance of their work in this direction is in the case of some rare old lace which had been cut into pieces. The owner wanted a collar made of it. It seemed a somewhat hopeless task, but these girls set to work and pieced it with such art that the joining did not show. Still there were gaps in the pattern and they made new lace which matched the old so well that the resulting collar is a beautiful whole.

But the cleaning and repairing of lace will employ only a limited number of girls and lace making is so slow that the price demanded to make it profitable limits the market. The far-sighted young superintendent believes, however, that a further commercial value lies in the employment of these girls in matching and piecing laces in large dressmaking establishments.

A. M. J.

Closet and Altar

IN LENT

We have not a high priest which cannot be touched with the feeling of our infirmities.

We see what we are in the light of His perfection. We were tolerably contented with our character once, but when Christ comes we are never that again. Like the sheep that look clean enough among the summer grass, but against the background of the virgin snow look foul; so you and I never know how vile we are until the background of our life is Christ.—*G. H. Morrison.*

The Saviour who constantly forgot himself for the sake of men, found himself constantly forgotten by men for their own sakes.—*Robert E. Speer.*

Were the sad tablets of our hearts alone
A dreary blank, for Thee the task were slight,
To draw fair letters there and lines of light:
But while far other spectacle is shown
By them, with dismal traceries overdrawn,
O! task it seems transcending highest might,
Ever again to make them clean and white,
Effacing the sad secrets they have known.
And then what heaven were better than a name,

If there must haunt and cling unto us there
Abiding memories of sin and shame?
Dread doubt! which finds no answer anywhere
Except in Him, who with Him power did bring
To make us feel our sin an alien thing.

—*R. C. Trench.*

It is not His death, as an incident in the remote past, however significant it may be; it is the Lord Himself, appealing to us in the virtue of His death, who assures us of pardon and restores our souls.—*James Denney.*

There is wind enough for all the sails. Are not many Christians like sails that are furled—there, but not full, because not opened to the blessed influences of the Holy Ghost? May not this be the reason I am not the man I ought to be?—*Thomas Champness.*

Praying will either make a man leave off sinning, or sinning will make him leave off praying.

O Lord, fix my thoughts, my hopes, and my desires upon heaven and heavenly things; teach me to despise the world, to repent me deeply for my sins; give me holy purposes of amendment, and spiritual strength and assistance to perform faithfully whatsoever I shall intend piously. Enrich my understanding with an eternal treasure of divine truths, that I may know Thy will; and Thou, who workest in us to will and to do of Thy good pleasure, teach me to obey Thy commandments, to believe Thy revelations, and make me partaker of Thy gracious promises. Teach me to watch over all my ways, that I may never be surprised by sudden temptations or a careless spirit, nor ever return to folly and vanity. Set a watch, O Lord, before my mouth, and keep the door of my lips, that I offend not in my tongue. Teach me to do nothing but what becomes Thy servant, whom Thy infinite mercy, by the graces of the Holy Spirit, hath sealed unto the day of redemption.

For the Children

The Coal-Black Steeds

BY HANNAH G. FERNALD

Two glossy steeds for Winter's needs
Are mine to use at will;
Though hills are steep and drifts are deep
They bear me forward still.
"On, Left!" I cry, "the goal is nigh!
"Brave Right, a few steps more!"
Until at last, all troubles past,
We reach the schoolhouse door.

At my command my good steeds stand
Quite noiseless in the hall;
No need to tie—when I'm not by,
They never move at all!
When school is out, a merry rout
The laughing children run,
The snowballs fly; my steeds and I
Are foremost in the fun.

I envy not the drivers' lot
When jingling sleighs dash by;
I need no reins, I fear no trains,
My horses never shy;
They never balk, but trot or walk
At any pace that suits,
Whoever will may ride with skill
A pair of rubber boots!

The Hammock Ship

BY ROSALIND RICHARDS

It is often rather stupid when you first come home from the seashore, because there is no beach to run on, except the sand pile Father has for us in the back yard, and no boats nor waves, though dear Mother lets us play boat with the clothes baskets, and even go wading in the bath tub before our baths, though Nurse says we splash her frightfully.

Dear Mother cannot bear us to be discontented. We do not like it ourselves, and of course it is quite true what Mother says, that the way to have what you like is to go to work quickly and like what you have, and that the lovely weeks at the seashore ought to make us too cheerful and thankful to think of its being hot and sometimes stupid in the city. But even Mother agrees that it is different when you are having jaundice. We all three had it, and we did begin to long dreadfully for the seashore, and to feel that nothing in the city was fun at all; and then, one evening, Father brought us home the Hammock Ship.

It is the nicest thing we ever had. We think of it always as a real ship, and we have a flag at each end of it, but really it is a great big canvas hammock. It hangs in Father's dressing room, and we do not play with it in the daytime, because it is so much more fun with Father.

He comes home at night, and then we all begin. Harry is Captain, and Billy is the Little Captain, because he likes to be what Harry is, and I, being a girl, am Boatswain. Dear Father likes rather better lying down when he comes home at night, so he is Cargo, and his feet, which we drop overboard and hoist again, are anchors. He never minds how much we scramble over him.

Father explains to us about the rigging of real ships, and Billy has a toy red lantern which we hoist up to the rigging of ours. We do have splendid fun. We make voyages to strange countries which Father tells us of, and bring home rich goods, Father's boots, or else the fire-

irons, which we call bar silver, and often for long voyages Mother supplies the ship with cookies.

We have sea fights, too, and Harry is Paul Jones, and by tying a string to the door handle you can make the waves be either high or low. Almost the best, though, is when we play that it is night in harbor. We all lie quite still, and Father tells us about Drake and Cabot, or else voyages he has really sailed himself, till mother calls us all for bedtime. In June we shall be really at the seashore, and playing sand forts on the beach, but even that cannot be much better than the Hammock Ship.

"Counting Out"

BY ANNA DEMING GRAY

It is said that children all over the civilized world have a rhyme they use for counting out, in games, which corresponds in some measure to that used by American children. In this country the rhyme differs with the locality. In New England sixty years ago the form used was something like this:

Onery, Oery, Iokery Ann,
Fillison, Follison, Nicholas, John,
Query, Quarry, English Navy;
Tinkium, Tankium—Out.

Or this:

Wire, brier, limber, lock,
Nine geese in a flock,
Sit and sing, at the head of the Spring,
Tenderfoot, specklefoot,
Trip up and—be—out!

Later in New England this one came into favor:

Wire, brier, limber, lock,
Six geese in a flock,
One flew East, and one flew West,
One flew over the Cuckoo's nest.
Little boy driving cattle—
Don't you hear his money rattle?
Sit and sing, by the Spring,
O-u-t spells Out!

At the same time in the South the children counted out in this way:

Eney, Meny, miny moo,
Cracky, feeny, fny foo;
Mama, Tooshia, Papa, Lucia,
Rick, Dick, Dan, Doo,
You're Out!

This one seems to have been a favorite, for it is used identically in the South today.

In Michigan fifty years ago, the children used this verse:

William McTrimity he's a good Waterman,
He catches hens and puts them in pens.
Some lay eggs, and some lay none,
Wire, brier, limber look,
Five geese in a flock,
Along came Todd,
With his long rod,
Chased, them, from, house, to, hall.

There's just enough similarity in these rhymes to lead us to think that originally they may have started from the same verse.

The English boy says:

Ani, mani, moni mlike
Barasa, Iona, bona, strike
Care, ware, flounce, naek
Hollika, wollika, wee, woo, wack!
You're out.

And only yesterday I heard a crowd of little Kansas children saying:

Engine, engine, number nine,

Runs on the Chicago line—
O-u-t spells Out.

which proves that the fashion in plays changes as in everything else.

Tangles

15. DIVISION

I am such a naughty creature,
Bothering my faithful teacher,
Grieving parents kind and dear,
Causing sorrow far and near.

But I'll tell you why I trouble,
'Tis because you take me double;
Halve me, and my first then view,
'Tis three-quarters true—are you?

And my other half's a pattern
For the sluggish and the slattern;
'Tis my wedded life's to blame,
My divorce from you I claim.

ELLICK.

16. NUMERICAL CHARADES

(Names of Birds)

1. 1-2 says that my investments are at 1-2-3, but I would 1-2-3-4 with them, for the mines are on a 5-6-7-8-9 of the mountain where I should think more grouse and 1-2-3-4-5 6-7-8-9 would be found than ore. 2. The gay bird, knowing nothing of 1-2, began to 1-2-3 a mate, the first he met in the 1-2-3-4. With many a 5-6-7-8 and flutter they made love, as the 1-2-3-4-5 6-7-8-9-10 and other birds do. 3. "O," cried the 1-2-3, "where am I 2-3?" And that 4-5-6-7 must be a 1-2-3-4-5-6-7. 4. "I will never 1-2-3-4 nor drink," said 2-3, "for I shall be better fitted to 4-5-6 a prize in the lottery of life in a newspaper office. I tip this 4-5-6-7 to all others who may intend to make a living by 'slinging 5-6-7.' I got it from a little bird, the 1-2-3-4-5-6-7." 5. 1-2 said I should not 1-2-3 the piece of bric-a-brac, for it could not be replaced in any 1-2-3-4 5-6 this country. It is not so much the material in it, for that is only 4-5-6, but the 2-3-4 of the work. It is a model of the common bird, the 1-2-3-4-5-6. 6. It makes him 1-2-3-4-5 to present him a 6-7-8-9; at least he takes it quite 7-8-9. The bird fancier who once sold him a 1-2-3-4-5-6-7-8-9 found this out. 7. As near as an occupant of the 1-2-3 can judge, his doctrine is good and his 3-4-5 keen. He has for a pet a little 1-2-3-4-5. 8. Listen to the 1-2-3-4-5-6-7-8-9-10-11. He comes 1-2-3-4 to making all the air 1-2-3-4-5 melodious 6-7 calm or 8-9-10-11. 9. This hen is sitting on a 1-2-3, thinking she can 4-5-6-7-8 it. The 1-2-3-4-5-6-7-8 walking upside down on that tree, whose wife has her nest under the 3-4-5-6-7-8, must be laughing at her.

DOROTHEA.

17. PHONETIC CHARADE

The FIRST as a vapor is light;
The SECOND will help designate
A water-way, famous by right
Of age, in a loyal old State;
The LAST comprehends us, and more;
And, mysterious though it may sound,
The WHOLE you'll discover, twice o'er,
If you'll open your eyes and look round!

NILLOR.

ANSWERS

11. The letter E.
12. Tales of a Wayside Inn; The Fire of Driftwood; Afternoon in February; The Village Blacksmith; The Building of the Ship; Miles Standish; The Skeleton in Armor; John Alden; Evangeline; The Three Kings; Haroun Al Raschid; Robert Burns; The Song of Hiawatha; A Psalm of Life; The Spanish Student; Castles in Spain; The Wreck of the Hesperus; The Old Clock on the Stairs; The Day is Done; Snow-Flakes; The Bridge; Resignation; Footsteps of Angels.
13. Denver, vender.
14. Found, pound, wound, ground, around, sound, resound, bound.

Power Over Nature*

By Rev. A. E. Dunning

Each of the first three gospels contains the account of the storm on the lake, which suddenly ceased at the word of Christ. No incident in the New Testament is more dramatic, and none reveals more impressively his perfect self-control under human limitations, his sympathy with his disciples and his absolute command over them. A comparison of the three accounts shows how slight regard the writers had for the order of time in recording the incidents in the ministry of Jesus. Matthew seems to make this event follow immediately after the Sabbath on which Jesus healed Peter's mother-in-law and the multitude of sick ones who gathered around Peter's house [8: 14-18]. Luke only says that it occurred "on one of those days" [8: 22]. Mark [4: 1-34] and Matthew [13: 1-51] both describe the day on which Jesus taught the multitude by parables, sitting in a boat on the lake while his hearers stood or sat on the beach. But Mark tells us that it was on the evening of that day, while Jesus was still in the boat, that he asked his disciples to take him across the lake to the east side, and that they took him, "just as he was," while other boats kept for some distance alongside of them [vs. 35, 36]. The distance from Capernaum to the Gerasene district was perhaps from six to eight miles, and with a favorable breeze boats such as are now on the lake could cross over in less than two hours. I have seen a wind sweep down from the northern hills upon the smooth water and within half an hour stir up such a sea that it was dangerous for a boat to be in it.

The narrative of Mark shows that Jesus was physically exhausted with the day's teaching, and found it so necessary to get away from the crowd for rest that he did not wait even to go to the house for food or additional clothing for the evening air.

THE RULER OF WINDS AND WAVES

As the interest in my mission spread through the country, crowds followed me everywhere. They gave me no rest in my home, nor even time for my daily meals [Mark 3: 19-21, 31]. My friends and my family worried about me, and sought to take me away from the multitude, but I could not escape the people and my heart went out to them with a great tenderness as I thought of what they might become if they should know and do the will of God. I told them often that if they would do my Father's will they would all be to me as my own mother and sisters and brothers.

One day as I talked with the people on the shore of the lake about the kingdom of God, the crowd so increased that I stepped into a boat with my disciples and pushed off a little way, and drew word pictures of the kingdom from the scenes before us. The farmers sowing seed on the near hillsides and the birds swooping down after them to pick it up, the mustard plants in whose branches the birds settled, the tares growing among the wheat, the fishermen casting their nets and the common experiences of the people in their homes and business furnished me materials by which for hours I told them stories seeking to make them understand what the kingdom was which I was founding and which I invited them to join. It seemed to my disciples in the boat with me that my teaching was mere story-telling, and they would have remonstrated with me for it. But I told them that the things of the new kingdom which they in some measure understood, were mysteries to the multitude, that the stories might arouse the interest of some to seek further knowledge, and that I would explain when we were by ourselves what was not yet clear to them.

At last, as the shadows of evening grew deeper, being completely exhausted, I asked them to take me across the lake for rest. As soon as they started I lay down on the steersman's seat in the stern of the boat and at once fell asleep.

I was awakened by confused cries. Such words fell on my ears as, "Save Lord," "Master, Master, we perish."

* International Sunday School Lesson for March 6. Jesus Calms the Storm. Text, Mark 4: 35-41.

"Teacher, carest thou not that we perish?"

As I opened my eyes and sat up, the spray driven by the wind smote my face. I saw in the gathering darkness the white crests of the waves rolling over one another, sweeping across the prow, rising over the sides of the boat and filling it with water. My disciples had dropped their oars and the steersman had let go the tiller. They were crowding around me in the stern, and the boat was tossing helplessly in the trough of the sea.

I spoke to them sternly, and asked them why they had become so frightened that they had lost their confidence and self-control and had abandoned their posts, leaving the boat to drift in the storm [Matt. 8: 26]. Then I stood up and rebuked the wind. I said to the foaming waters, "Peace, be still." The steersman grasped the tiller. The oarsmen seized their oars. Every man returned to his duty. The boat righted herself. The fierce gust swept down the lake, leaving behind it a gentler breeze. The waves grew quieter, and soon the silent waters, as we drew near the eastern shore under the hills, seemed in contrast with the sudden storm, to be perfectly calm. The reposeful confidence of my disciples in me was now as great a contrast to their former tumult of helpless fear as was the contrast of the calm waters with

the recent tempest. Then awe took the place of fear as they said to one another, "Who then is this, that even the wind and the sea obey him?" And I knew that in the greater perils before them when evil and misguided men would seek to destroy my kingdom and kill them and me, they would be brave to do their duty and their confidence in me would not fail in the stress of need.

Milwaukee Welcomes Dr. Beale

The Milwaukee Congregational Club met in Grand Avenue Church, Tuesday, Feb. 16, and listened to an address by Rev. Charles H. Beale, D. D., the new pastor recently from the pastorate of Immanuel Church, Boston. His subject was, The Method of Progress.

The meeting was preceded in the afternoon by an ecclesiastical council, and was followed in the evening by services installing Dr. Beale. It was thus a doubly interesting occasion. Dr. Beale begins his pastorate most auspiciously over a strong and united church which has a history, property and equipment; is favorably situated for a large work in a large city, and has a membership and congregation fitting it, under proper leadership, to stand among the leading churches, if not first in position and influence in a great and growing state. The church is unanimous and enthusiastic over its new pastor. The Congregational Club unites with the churches of the state in welcoming Dr. Beale to membership, fellowship and leadership in this important field of the Middle West. N. T. B.

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The Conversation Corner

I. O. M.

NOT exactly I O U, although I do owe you the pictures promised in the Corner of Jan. 23. In answer to my call then for personal information about the Isle of Man, not one word of response has been received (although I have a very interesting letter about the Cats of Man); hence I infer that no one of our readers except our recent correspondent has visited the place. (I confess that my only idea of I. O. M. was its being inhabited by hosts of tailless cats!) That makes the subject a good one for Cornerers to ask ??? about.

To begin with, see where it is—on your maps. Then, turn—you Latin Cornerers—to your Caesar (Book V.), and read a familiar sentence: *In hoc medio cursu* [that is, between Britain and Ireland] *est insula quae appellatur Mona*. You see that *Man* is not our English word man at all, although the Isle was long owned by an Englishman, and inhabited by men called *Manx*; in the ancient *Manx* language it was *Ellan Mannin* or *Vannin*, that is, *Middle Island*, because dropped down in the middle between three countries. The *Manx* delight to call it *Ellan Vannin Veg Veen*, "the dear little Isle of Man."

The same idea of place is found in the quaint old coat of arms, which you collectors may have seen on pence of Victoria's early reign, "three legs of a man," pointing in different directions: "With the toe of one leg they spurn at Ireland, with the spur of another they kick at Scotland, with the third leg they kneel to England." I will quote the inscription (also for the benefit of the Latinists): *Quocunque jaceris, stabit*, "Whichever way you throw it, it will stand." Also this ancient rhyme:

Upset him any way you will,
Upon his legs you find him still;
For ever active, brisk and spunky,
Stabit jaceris quocunque.

At the Public Library I got for you these facts: converted by St. Patrick; ruled for a long time by a Welsh dynasty; conquered by the Norsemen, King Magnus of Norway yielding it to Alexander of Scotland, 1264; later granted to the Stanleys of England, the greatest man of Man being James, seventh Earl of Derby; title till 1504, King of Man, then Lord of Man; passed to the crown, 1825, Victoria's title being *Lady of Man*. Our letter says:

The King of England is Lord of the Isle, not because he is King of England, but by inheritance and purchase, from the time of the Vikings. The British Parliament enacts no laws for it, controlling only the customs and post office. I. O. M. has home rule, the little parliament of the island, older by hundreds of years than the British Parliament, promulgating its laws once a year on Tynwald Hill.

And now I will copy what this same Corner man in Man writes about the pictures, premising that his initials will reveal

him to some of the Old Folks as the professor under whom they studied Greek in Bowdoin College, and to others in Maine as the descendant and namesake (as well as our D. F!) of a revered and very useful old-time missionary in that state.



Pete's Cottage (at Ramsay). Pete is said to be one of Hall Calne's heroes, and the picture is characteristic—the stone cottage with its thatched roof, the old fisherman with his newspaper, his wife in her somewhat peculiar garb, and pretty little daughter looking over his shoulder. [I wish we knew that little daughter's name—we would make her an honorary member of the Conversation Corner!—MR. M.]



Old Kirk Braddan (near Douglas). It is now disused, though a bell still hangs in the belfry which is tolled when an old inhabitant dies. There are several old runic crosses in



the cemetery, three of them almost in line with the obelisk. Open air services are held here in the summer, at which immense crowds are present. By the way, the most unique thing I have seen in the island was a funeral—an old-fashioned coffin on a bier without a pall, borne on the shoulders of four men with bared heads, the mourners following irregu-

larly with right hands raised to hat, and all singing a hymn to a familiar old tune, one I have known from boyhood, but could not recall the name. It was a simple, homely and impressive scene.

Peel Castle. On St. Patrick's Isle, connected by ferry, foot-bridge and causeway; an exceedingly interesting old ruin, embalmed in fiction in Sir Walter Scott's "Peveril of the Peak" and in Hall Calne's "Deemster" and "Manxman." When I was there the other day the old custodian took me to the tomb of an ancient bishop, Samuel Rutter, which had this inscription:

In hac domo quam a vermiculis accepi confratribus meis spe resurrectionis ad vitam jaceo Sam: permissione divina episcopus insulae. Siste, lector: vide, ac ride palatium episcopi.

"In this house which I have received from the little worms, my brethren, in hope of a resurrection to life, I lie, Sam: by divine permission bishop of this island. Stop, reader: see, and laugh at the palace of a bishop."

Gulls. They are protected here as scavengers, and because, as a fisherman told me, they show where the fish lie. There is a fine of £5 for shooting one; consequently they are very tame, coming to fishermen's houses for food, and following by hundreds at the heels of plowmen in the fields to pick up worms from the upturned sods. If birds at home were protected as well, they would be just as useful as here.

Manx Cats. I saw one this morning which was white with three or four large black spots; its hind legs were longer than the fore, and it ran away with a leap just like a rabbit.

Falcon's Nest Hotel, I. O. M.

J. B. S.

AN AMERICAN MANX

Dear Mr. Martin: We were much interested in that genuine "I. O. M." the Corner, for he looks as if he might be a twin brother to our own *Manx*, "Patty-cake." He is seven years old, of a cobby build, with long hind legs like a rabbit's, and a pompon for a tail. His glossy coat is so thick and heavy that while weighing only fourteen pounds he is as large as our common cat, "The Bolster," who tips the scales at twenty-one! He is striped black and light tawny brown, with white breast and feet.

In habits as in appearance he differs from ordinary cats. He gets easily frightened and runs like a hare at the rustle of a lady's skirt, or from a stranger. Yet he is the cooziest of pets. He specially likes to have his fur rubbed back and forth as hard as we can rub him, and to be slapped on the back until our hands tingle with the blows. When we tire of these gymnastics he rubs his nose against our hands, purrs his loudest and lifts his back for further treatment. He does not dislike water like an ordinary cat, but will stand on his long hind legs beside a pail of water and splash with his fore paws until the kitchen floor is a small river.

Patty-cake can let himself through any door that opens away from him, and knows whether he must push up a hook, press a latch or turn a knob. If too high for him he jumps, manipulates the fastenings and throws his weight against the door at almost the same instant. I have seen him hanging to a knob and turning it with his fore paws, while his hind feet were clear of the ground. One thing he will not learn—to close doors after him; often on a winter day we search the house for the cause of a cold draft, only to discover Patty-cake purring for his supper, and the outside door wide open.

Auburn, N. Y.

MISS E. B.

Mr. Martin

The Literature of the Day

Municipal Trade

This work is one of mark. Its purpose is fully expressed in its second title, *The Advantages and Disadvantages Resulting from the Substitution of Representative Bodies for Private Proprietors in the Management of Industrial Undertakings*. The discussion is thorough and comprehensive. Though it necessarily results only in general principles, these principles cover the field and are full of guidance. A direct result of the volume will be found in putting restraint on those hasty opinions and slight discussions by which we promise ourselves such favorable and wide results from municipal trade. As a matter of fact, this form of business activity sets in motion many forces, only a portion of which, and that not always the largest portion, is beneficial. The general adoption of this method involves revolutionary results in society for which neither the business instincts nor the ethical impulses prevailing among men have prepared the way.

The great difficulty with socialism as a present panacea is that it implies a set of motives and spiritual forces wholly diverse from those in actual operation. Municipal trade as a constant resource has much of the same difficulty. We are trained individually under collective conditions. We cannot advantageously much alter the balance between the two.

Many industries either have at the outset or readily take on the characteristics of monopoly. The correction of exaction which is due to competition is, in these forms of business, wholly or partially suspended. The author affirms that our choice lies practically between municipalizing these forms of industry or subjecting them to a considerable amount of state control. He regards the indirect effects of municipalization as more important than the direct, and supports this conclusion by wide discussion. "The question whether it would be for the general good that a public body should undertake the management of any trade, should, therefore, in the first place be considered solely in reference to such questions as public morality, health and convenience; and it is only when a decision has been provisionally given in the affirmative that financial consideration should be allowed to weigh in the balance before a final judgment is made." Nor does the author regard the financial advantages of public industries as in themselves often decisive. There are comparatively few cases, therefore, in which the public, all interests being considered, can wisely enter on productive labor. The field is one of individual rather than collective activity. It is sufficient for the state to define the conditions under which production shall go forward.

The book was written chiefly in view of the conditions which prevail in England, and is somewhat less applicable to the United States. English cities are especially disposed to undertake industrial labors; nor have they the same reason in the same degree for this action which exists among us—the intolerable encroachments of private enterprise. Individualism, if it is to preserve its true character,

must not be allowed to issue in this usurpation. The limits of the collective welfare within which this freedom is to be allowed must be fully defined and faithfully maintained. This we have not done; and natural and artificial monopolies have extended themselves over the entire field of production greatly to the prejudice of the opportunities of the many. Our efforts at regulation have either been nil, or very inadequate.

The Interstate Commerce Law has been in operation seventeen years with very unsatisfactory results. Though something has been accomplished by the unflinching assiduity of the Commission much remains undone. We have failed to confine a single industry to its own proper field. This weakness of the restraints which we are able to cast about private enterprise in its manifest tyrannies alters with us the question of municipal trade. Unable to do the best, we may choose to do the second best thing. Our road is a doubtful and difficult one; we are in the awkward position in which to do something becomes imperative. As long as our capitalists are alert, unscrupulous, esurient, we cannot be deliberate and dainty in our choice of weapons. The book should be helpful to us.

JOHN BASCOM.

[*Municipal Trade*, by Major Leonard Darwin. pp. 464. E. P. Dutton & Co., New York. \$3.50.]

RELIGION

The Virgin Birth of Christ, by Paul Lobstein. pp. 188. G. P. Putnam's Sons. \$1.25.

This essay was published in French in 1890, in German some years later, and now is well translated into English. Professor Lobstein regards the narratives of the nativity of Christ in the gospels as the majority of Biblical students regard the Genesis stories of the creation. Their value is not in their physical background, but in their inspired declaration that Jesus is the supreme revelation of God. The author holds that "the character of revelation is destroyed if it is carried outside the province of religion and called in to explain phenomena of the physical and material order."

The Beauty of Wisdom, compiled by Jas. De Normandie, D.D. pp. 412. Houghton, Mifflin & Co. \$2.00 net.

Daily readings for a year, taken from the religious books and thoughtful writings of many nations and ages. Dr. De Normandie hopes the book may be useful as a kind of substitute for family worship, bringing at least a suggestion of spiritual thoughtfulness into the family life for the day. The material is of somewhat varying interest. Passages taken from the Bible are treated with less respect for authorship than from the other sources, being put down indiscriminately as from the epistles or the gospels, and sentences taken from different sources are tumbled together without notice.

The Religious Life of London, edited by Richard Mudie-Smith. pp. 518. Hodder & Stoughton, London.

Editorial commented on in our last issue on page 254.

A Primer of Old Testament History, Temple Series of Bible Handbooks, by Rev. O. R. Barnicot, L.L.D. pp. 138. J. B. Lippincott Co. 30 cents net.

A suitable text-book for uncritical study of the Old Testament.

How to Deal with Doubts and Doubters, by H. Clay Trumbull. pp. 131. New York, The International Committee of Y. M. C. A. Associations. 65 cents.

Forceful papers dealing, largely out of personal experience, with the best methods of handling doubt and realizing faith. An admirable book for any Christian, but of espe-

cial value for putting into the hands of young men who are passing through the not uncommon experience of unsettled opinions about religion and the religious life.

The Crimson Book, by Dinsdale T. Young. pp. 304. A. C. Armstrong & Son. \$1.25.

These sermons are not critical, nor social, but individualistic, presenting directly the moral motive power that comes from a recognition of sin and atonement. They seem, however, to lack virility and practical hold on life. The volume represents an attempt much needed, but not as successful as we could wish.

The Holy Bible. pp. 1,506. Oxford University Press, New York.

A beautiful edition of the authorized version, printed on India paper in remarkably distinct Brevier type and bound in the best modern style. A compact and beautiful volume, not too large for a man's pocket and yet not trying for the eyes.

Literary Beauties of the Bible, by Rev. W. G. Schoppe, Litt. D., Webster, Mass. Paper. pp. 49. Published by the author. 25 cents. (For sale by Pilgrim Press.)

A thorough, sympathetic and illuminating analysis of the influence which the Bible has had upon the masterpieces of prose, poetry and oratory. Of special value to young people.

FICTION

The Key of Paradise, by Sidney Pickering. pp. 308. Macmillan Co. \$1.50.

A convent girl, born of an English mother and an Italian father, is brought out to the reception-room to meet for the first time the man whom she is to marry on the morrow. The longing for a great love, its disappointment and its final satisfaction, form the theme of a story which affords us striking pictures of Italian life in a remote village, and of the unrest and contests of the Napoleonic conquest of Italy. In a fresh field, contains much interesting material and is charmingly put together. It comes close to the edge of moral tragedy but reaches a satisfactory termination.

The Ambassadors, by Henry James. pp. 432. Harper & Bros. \$2.00.

Old World influences on New World character afford a never-failing interest to Mr. Henry James. The wonder and enjoyment of his own experience comes back to him in watching the sensations and changes of Americans in Europe. Here a middle-aged gentleman comes out to reclaim a wayward son for his mother. Paris catches and holds him and he puts himself on the side of the woman with whom his friend's son is entangled. As a story the book gets nowhere. But the attentive and persevering reader will find himself rewarded with many intimate pictures of Paris life and confronted with an unsolved moral problem expressed in characters which, upon reflection, grow clear.

The Conscience of Roger Treherne, by Evelyn Everett-Green. pp. 430. Am. Tract Soc. \$1.25.

Two years of spiritual struggle on the part of a young man who refuses for conscientious reasons to become a clergyman give a text for various comments on the spirit of the gospel and proposed substitutes for it. The book is interesting as a story also, and may be commended as suggestive to those who have to deal with a certain type of honest revolt against the church and the social order.

Beggars of the Sea, by Tom Bevan. pp. 336. Thos. Nelson & Sons.

The agony of the Dutch resistance to Spain forms the background of this historical story. An Englishman, sickened by Spanish authorities, abandons their services to serve the Dutch. He escapes from the massacre at Naarden, suffers in the siege of Haarlem, and at the end of the book returns with a Dutch wife to England. The incidents of the story are well-proportioned and well fitted in to the actual history. The weakest part is that in which William of Orange appears; but, without being a story of the first class, it has an interest which will fully hold the reader's attention.

Micky of the Alley and Other Youngsters, by Kate Dickinson Sweetser. pp. 176. D. Appleton & Co. \$1.00 net.

Jolly and healthful short stories of child life which belong rather to the category of stories about children than to the other of stories for children. The studies are dramatic and life-like and largely taken from the experiences of the poor. Their pathos is never overdrawn and there is a relieving and dramatic humor.

Their Child, by Robert Herrick. pp. 95. Macmillan Co. 50 cents.

Mr. Herrick is very modern in his view of life and devotes this short story to a study of psychological conditions in the early years of marriage. The story has more power than attraction and presents a rather uncomplimentary picture of modern social life.

Bethsaida, by Malcolm Dearborn. pp. 301. G. W. Dillingham Co., New York. \$1.50.

For wealth of improbable incident and crudeness of misconception this story of the times following the crucifixion of Jesus surpasses anything we have hitherto seen.

Ought We to Care, by Lydia Bartlett Richardson. pp. 235. Am. Tract Soc. \$1.00.

A tale of the old-fashioned Sunday school book type.

Altar Stairs, by Chas. J. Scofield. pp. 320. \$1.50. Christian Century Co., Chicago.

Crime and purity, love and hate, good report and evil, religion and skepticism blended together with melodramatic pety in a fashion to be characterized only by the word "cheap."

Free not Bound, by Katrina Trask. pp. 268. G. P. Putnam's Sons. \$1.10.

Thoughtful and sensible conclusions as to the relation between love and duty set in the time of the Revolution, but with historically impossible incidents.

Adara, by Mary E. Bird. pp. 123. Fleming H. Revell Co.

A West African romance, a capital little story in itself and a valuable contribution to mission literature for boys and girls.

LITERARY STUDIES

English Literature an Illustrated Record, Vol. II. From the Reign of Henry VIII. to the Age of Milton, by Richard Garnett, C. B., LL.D., and Edmund Gosse, LL.D. pp. 389; Vol. IV. From the Age of Johnson to the Age of Tennyson, by Edmund Gosse. pp. 462. Macmillan Co. Each \$6.00 net.

We noticed not long ago the appearance of the first and third volumes of this ambitious history of English literature. The second volume covering the periods of Shakespeare and Spenser and the fourth bringing the story down to our own times complete the work. These volumes are quite as notable as the former ones for splendid treasures of portraiture, title-page facsimiles and other illustrations illuminating the personal history of geniuses. The literary side is, on the whole, less satisfactory. The field is too large for any two workmen. There are over-lappings and diversities of judgment and the result lacks unity. In spite of these drawbacks, the whole work will hold its place for reference and delight in public libraries and in the libraries of those who are able to afford so sumptuous a treatise.

Varied Types, by G. K. Chesterton. pp. 269. Dodd, Mead & Co. \$1.20 net.

In these brief, critical essays contributed to the English periodicals, Mr. Chesterton is as independent in his judgments, as paradoxical and as humorous as ever. The collection covers a wide range of literary and political interest. Perhaps the most characteristic and helpful of the essays devotes itself to an enthusiastic defense of the methods of Scott, but everywhere the reader will find himself in company—and often in disagreement—with a man who has no shadow of doubt in regard to the conclusions of his own mind, and who has a method of stating those conclusions which is certain to provoke thought in others.

The Gentle Reader, by Samuel McChord Crothers. pp. 321. Houghton, Mifflin & Co. \$1.25 net.

Genial essays with a delightful literary flavor and an engaging humor. They give evidence of wide reading which has been enjoyed, as well as assimilated, and they invite to wise pleasure in books. This vindication of enjoyment as an element in reading is timely. We are attracted also by the pointed good sense which makes so many pages quotable. It is good to find a critic of literature whose motto is not Thorough, who can blame and praise with equal discrimination and enjoy while he judges. His remarks on Whitman are a special case in point. Dr. Crothers says in the essay on *The Mission of Humor*: "The

test of real literature is that it will bear repetition. We read over the same pages again and again and always with fresh delight. This bars out all mere jocosity." Our readers will enjoy these essays once and again and find much food for thought.

Poets of the South, by F. V. N. Painter, D. D. pp. 287. Am. Book Co.

Biographical and critical studies and selections from the writings of a group of American poets which Mr. Painter has stretched to its utmost by including Prentice and Poe. With the sectional interest we have little concern, but we can commend these sympathetic studies of American authors, some of them little known.

The Elizabethan Lyric, by John Erskine, Ph. D. pp. 344. Macmillan Co. \$1.50.

An elaborate, careful, but rather too labored account of a subject of the highest literary interest. In its elaboration it hardly appeals to the general reader and by scholars it will be considered rather diffuse. It contains, however, much material for study and criticism which the full index renders easily available.

DRAMAS

Monna Vanna, by Maurice Maeterlinck. pp. 144. Harper & Bros. \$1.20 net.

Most readers will be inclined to think Mr. Maeterlinck's play rather over subtle, but no one who masters the complexities of its situations will question its power. The action moves in the atmosphere of the Italian wars between rival cities. Against the command of her husband the heroine sacrifices herself for the starving citizens of a besieged city. Out of this sacrifice grow the self-revelations which force upon her knowledge of the true character of her husband and lover and drive her to a second self-sacrifice. The play bristles with questions of casuistry in the field of sex relations; its strength is in the vital way in which its difficult central problem is conceived and in the vitality of the characters. It is not wholly pleasant reading, and one certainly would not care to see it on the stage; but the reader will not find it easy to forget.

Mary of Magdala, adapted from the German of Paul Heyse, by William Winter. pp. 135. Macmillan Co. \$1.25.

The credit for the unquestionable success of this romantic drama of the days of Christ on earth must be divided between Paul Heyse, the author of the German original, and William Winter, who has translated, adapted, uplifted and turned it into admirable English verse. The play is modern in its compression and strict adaptability to the limits and uses of the stage. Its literary quality, however, makes it good reading. The sense of the presence of Christ pervades its pages, but his personal appearance is avoided absolutely. Some of our readers may be shocked by the imaginative adaptation of circumstances and characters. Most of them, we think, will find no hindrance to piety and a deep suggestion of the abiding power of Christ, both over those whom he met and also in history and literature.

Vita: a Drama, by Grace Denio Litchfield. pp. 56. Richard G. Badger, Boston. \$1.25.

We might describe this as a modern morality play. Its theme is the love of life and pleasure and the search for truth. The blank verse is strong and musical and the allegory is effectively carried out to the end. It is an interesting example of the revival, in modern thought, of motives and methods from the earliest days of dramatic writing.

The Dynasts, Part I, by Thos. Hardy. pp. 233. Macmillan Co. \$1.50 net.

Mr. Hardy has planned his chronicle play of the Napoleonic age on a grand scale. In this third of the whole there are seventy speaking characters, besides the powers and spirits—phantom intelligences, the author calls them—which play the part of chorus and dumb figures in multitude. His purpose is to show the crucial scenes and striking contrasts of a great time, and in this his success with an imaginative reader is indubitable. We hardly know a better sketch for outline study of the period—granting some preliminary familiarity with persons and places. We are struck also with the author's mastery of English prose—testified to by our relief when his poetry, with its lack of music and uncouth words and phrases, gives place to the more nervous and natural form of utterance.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Feb. 28, Sunday. *A Childlike Heart*.—Mark 9: 33-37.

This is a word for parents—there is no better service than bringing up children well. How the light that streams from this picture puts out false lights of our ambition for pre-eminence. Service is pre-eminence. Its road is seldom crowded, but whoever chooses it may be sure of having Christ for his companion. But how reluctant men are to believe that the childlike heart goes furthest and finds most.

Feb. 29. *The Duty of Holiness*.—Mark 9: 38-50.

Jesus insists on inward unity, not on identity of name and method. When a man limits God's Spirit to a single group he has become a sectarian. Fire is the cleansing element. All evil is to be burned away. To what small proportions some of us must shrink when that salting with fire has done its work! And what if, when it is over, nothing of good remains? Note the solemn repetition of the warning. Holiness—wholeness—is worth all renunciations.

March 1. *The Law of Marriage*.—Mark 10: 1-12.

This supersedes all the Mosal allowances and is the Christian law of marriage. It asserts in the most unequivocal terms God's interest in the family and the lifelong permanence of the marriage relation. Jesus here opposed the high social practice of his time. The Roman world had as many scandals of easy divorce as some sections of American society. Marriage is not for selfishness. We can only reach Christ's point of view when we approach this topic from the side of the community.

March 2. *The Little Children*.—Mark 10: 13-16.

If we cannot recover the innocence of little children we can gain something of their simplicity. The trusting child is active—confidence makes for freedom. Note Christ's indignation. We must beware of making the way to Christ difficult for little children. Intellectual subtleties are not for them.

March 3. *The Rich Young Man*.—Mark 10: 17-22.

He came running in haste, perhaps on a sudden impulse, not having counted the cost. This is not a universal command, yet the spirit of it is universal. He who holds anything back holds back himself from Christ. What Jesus did was to strip this young man bare to his own thought. It is as easy to trust in a hundred dollars as in a million. We are not told that he finally refused—he may have been one of those who sold and divided their goods for the church [Acts 2: 45]. If so, for a year's income he sold the earthly companionship of Christ.

March 4. *The First and the Last*.—Mark 10: 23-31.

Riches are not to be declined as a responsibility for Christ without some special call of Christ. Renunciation has its rewards in love. But our common scale of values cannot be used. Surprises which may be disappointments are in store, even about ourselves.

March 5. *A Prophecy of Death*.—Mark 10: 32-34.

Who ever went to meet his death with more manly courage than our Lord! The bitterness of the passion was not in suffering, but in the burden of the sins of men. The cross did not make Gethsemane, it was the bearing of our sins. Contrast this amazement and sorrowful unbelief with the triumphant note of Peter's sermon on the day of Pentecost. Here began, perhaps, the final defection of Judas, who wished to disavow his fortunes from one who prophesied his own failure and disgrace.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

A Day of Holy Convocation

This is the term applied to special services held by the Grace Congregational Church, Chicago, on a recent Sunday. Arrangements had been made for singing by the choral union of forty voices and the children's choir, numbering more than one hundred. There were six services during the day, the first being one of Praise and Promise, and beginning at 9 A. M. At the regular morning service the pastor, Rev. J. J. Brokenshire, preached and the new officers were installed. At noon there was a Sunday school rally with more than 500 present. A special meeting for church members with roll-call and a discussion of the work of the church was held in the afternoon, and in the evening the children's choir occupied a platform erected for the occasion and the pastor preached on the home, the church, and the kingdom of God. The audience room was crowded to the door and at all the services during the day more than 1,800 people were present. Mr. Brokenshire feels that the day has brought great good to the church and recommends this sort of service. He has been with this church five years. Improvements costing more than \$10,000 have been made on the edifice and paid for. The membership has rapidly increased, congregations are uniformly large morning and evening and the Sunday school averages through the year not less than 500. Home expenses are about \$6,500, with benevolence aggregating more than \$800. This is one of the churches organized by the First Church and although in a section of the city where there are no rich people its progress has been constant till now it is one of the most useful of all our churches.

The First Church, Oak Park

March 1 will close five years' service for Dr. W. E. Barton. During this time a troublesome mortgage has been paid and during the last year the house of worship has been renovated, the organ rebuilt and enlarged. Congregations are so large that sittings are not easily obtained. The entire sum raised for debts and improvements is \$30,000. Meanwhile the benevolences have steadily increased, for the five years amounting to rather more than \$65,000. More than 300 members have been received and the church now numbers more than 800, one-fourth of whom have been welcomed into fellowship during the present pastorate. The population of Oak Park is not much given to change. The same persons are generally present at both services, thus rendering it necessary for the pastor to have two fresh and carefully prepared sermons each Sunday. He conducts also a large Bible class of young people and a catechism class for boys and girls. In addition he finds time to write and publish books like his recent *Life of Christ* and has just completed a course of lectures at the seminary entitled *The Minister and His Message*, the sub-titles being *The Minister and His Bible*, *The Minister and His Hymn-book*, *The Minister at the Altar* and *The Grave*, *The Minister Himself*, *The Foolishness of Preaching*.

The Second Church, Oak Park

Dr. Sydney Strong has just published a sermon on the completion of his seven years' pastorate in Oak Park. Four years ago a new and beautiful house of worship was dedicated costing not less than \$40,000. The membership, now 536, has exactly doubled, 413 members having been received and 144 dismissed or removed by death. Total benevolences for these seven years are \$34,868 and for 1903 they amount to \$12,486 instead of \$1,282 in 1897. Better still, members of the church are spending Sunday afternoon in Christian work in needy

fields in the city: with the Ewing Street Church, to which new life and courage have been imparted; with the Bohemian Mission at Iowa Street, and are planning to work also with the Porter Memorial Church. The Second Church has always been noted for its friendliness to strangers and for the care it takes of its young people, especially the boys and girls. The text of the sermon was Rev. 1: 1, 2, "I saw seven golden candlesticks," which were named as the spirit of unity, hospitality, courage, Christian nurture, liberality in benevolence, a spirit of worship, and service for others, in the midst of which the apostle saw, as Christians ought to see today the living Christ. Fortunate in its situation, the church is equally fortunate in its pastor and in the character of its leading men. Its success has been due in good part to its fearlessness in assuming heavy financial burdens in order to share in the benevolent work of the denomination abroad and in the local work of evangelizing the city. Tuesday evening, Feb. 16, Dr. Strong addressed the Toledo Congregational Club, upon his visit to South Africa, in the interests of the American Board and illustrated it with stereopticon views.

The Club

Monday evening the club met as usual at the Auditorium. It was Ladies' Night, and the attendance was large. It was patriotic night, also, and Dr. Gunsaulus was the speaker, his theme being *The Later Eloquence of Puritanism*. The singing, led by Mr. W. L. Tomlins, was a specially enjoyable feature of the evening. Invitations had been sent to ministers of some of the larger churches within reach of the city, most of whom were present. Dr. Gunsaulus found an opportunity in his address to pay a high tribute to the late Senator Hanna as equally the friend of labor and capital, and a man whom we can ill spare from the national councils at this time.

The Chicago Tract Society

The last year has been the best in its history. It has been fortunate in its secretary, Dr. Jesse W. Brooks, a man of ability, tact and sincere devotion. Ten or eleven colporteurs have been supported nearly all the year, and for work done among the Poles and other Slavs who have never been reached before, almost \$7,000 having been expended. The society is auxiliary to the American Tract Society, but is an independent society which gathers its own funds and manages its own work. A subordinate work in Cedar Rapids has been carried on among the Bohemians in and about that city, which in many respects is unique in its results. This work was thrust upon the society against its own wish, partly because the American Tract Society had not taken it up, and partly because funds were placed in the Chicago society's hands for the purpose of carrying it on.

Reception to Dr. Landrith

Monday morning the ministers of the various denominations united in giving welcome to Dr. Ira Landrith, the secretary of the Religious Education Association, who spoke to them of his work and what he hopes to accomplish by it. Dr. Landrith made a favorable impression and hopes that he can do something to introduce much needed improvements into our Sunday school instruction.

Declines His Call

Rev. Campbell Morgan has declined to become the pastor of the Second Presbyterian Church of Chicago. The call was a flattering one and the field one which would have given him an opportunity of carrying out most if not all of his plans for reaching the unchurched multitudes of the city. Evidently Dr. Morgan does not care to accept the call of any church

in America till he has decided to reject the invitation of the Westminster Church in London, which he will visit in the spring. Were Dr. Morgan to settle in Chicago he would find a field of work practically unlimited in its extent and receive a welcome from the ministry of all denominations which could not fail to gladden his heart.

An Automobile Wanted

Rev. Charles P. Meeker, pastor of the Ewing Street Church, is sending a letter to the pastors of the various churches asking their aid in securing an automobile for use in outdoor preaching. Mr. Meeker has had large and successful experience in this line of work with a gospel wagon, but as crowds of roughs often disturb the horses he feels that were an automobile to be used he could reach a far larger number of people and far more effectively.

A Stricken City

It is not often that in a single week a city loses four or five of its most useful citizens. Saturday, Feb. 13, ex-Mayor Roach, who died without a moment's warning the Wednesday before, was buried. Monday the funeral of Alderman Mavor, the leader of the Common Council and admittedly one of its most able and useful members, was attended by more representative men than have been seen at any recent funeral. Tuesday at 10 A. M. Lawyer John H. Hamline, to whom the city is indebted for a good deal of its best legislation and for the preservation of some of its most valuable privileges, was buried from Grace Episcopal Church; and from the same church at 2.30 P. M. the body of Rev. Dr. Clinton V. Locke, its rector for more than a generation, was carried to its last resting place. Dr. Locke had long been ill, and another had taken his place in the church. Mr. Hamline died after a brief illness of pneumonia, and was only forty-seven years of age. The same week, Mr. Butler, a graduate of Yale, prominent in the business ranks of the city and a young man of whom much public service might have been anticipated, succumbed to a sudden attack of pneumonia. These vacancies will be filled, but to many it seems as if they could not be filled with men equally capable, honest and devoted.

Chicago, Feb. 20.

FRANKLIN.

From Eastern Washington

About two years ago the little group of Congregationalists in Pomeroy, the county seat of Garfield County, opened negotiations with the Cumberland Presbyterians, by which the latter sold to the former their church property and good will and entered into a new Congregational church. The last of January a council of recognition received this church into Congregational fellowship. On Sunday the beautiful house of worship was rededicated, the sermon being by Supt. W. W. Scudder and an address by Pres. S. B. L. Penrose.

Great credit for this achievement belongs to Rev. Edmund Owens, pastor of the Pomeroy and Pataha churches. The church in Pataha, although it had been paying three-quarters of the salary in order to help the work along, contented itself with an afternoon service, and generously allowed Mr. Owens to preach at Pomeroy morning and evening.

Rev. H. C. Mason preached his farewell sermon at Pullman Feb. 7. During his pastorate of six and a half years the membership has grown from 80 to 178, the debt of \$2,000 has been practically cleared, \$1,600 have been spent in improvements, the income has trebled, benevolences have quadrupled, and the church has come to self-support.

Mr. Mason has been remarkably successful in reaching the students and professors of the Washington Agricultural College. So deep and strong has been the hold of his preaching and life upon them that he has been practically, though unofficially, the college pastor. He has accepted the pastorate of the University Congregational Church of Seattle.

A. B.

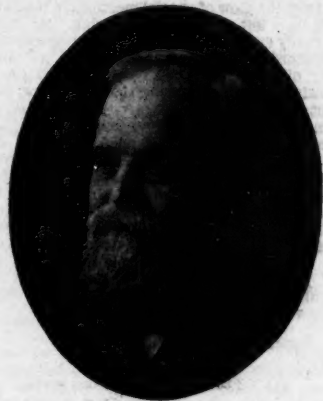
Pennsylvania

Consulting Editor: Supt. Charles A. Jones

COMING EVENTS: March 8, Philadelphia Conference; March 12, 13, Eastern Welsh Association at Taylor; April 19-21, Pittsburgh Association at Johnstown; April 26, 27, Wyoming Association at Williamsport; May 17-19, State Association at Pittsburg, First Church.

"ABSENT BUT ACCOUNTED FOR"

This is the affectionate tribute of Keystone State Congregationalists to Rev. Dr. Thomas W. Jones, who died last September. From all sides come rich echoes of admiration and appreciation. This able superintendent's earnest aggressiveness resulted in



REV. THOMAS W. JONES, D. D.

timely achievements that will tell on coming generations of the Pilgrim faith. Called about fifteen years ago from a long and successful pastorate at Saratoga Springs, N. Y., to the first superintendency of Pennsylvania and adjoining states, Dr. Jones proved the right man in the right place. Indeed, the irrepressible evangelistic spirit which pervaded his every pastorate not only won for the Church choice servants, but also inspired such national and international men as President Barrows of Oberlin and his brother of Greenwich, Ct., to lives of consecrated service made permanent in national character and culture. This evangelistic trend was of just the sort to make Dr. Jones successful in aiding to solve a serious problem—the guiding of many a Congregational church from the status of Welsh to English. It was no easy task, but it meant the saving of Welsh children to Congregationalism. Born a Welshman, he knew the marvelous beauties of the Cambrian tongue, whose accents thrilled him as did the sounding waves of the Irish Sea on Holyhead or Swansea. Educated an American, he was quick to recognize that Cambrian-American children could only be retained within those churches whose services were conducted in the tongue taught in our public schools and spoken on our streets. Hence, while often singing in the Welsh tongue, he enthusiastically led such as chose to follow to a larger and more prosperous state of Christian activity and utility—still Congregational, but rendering homage to the same God in a new tongue. Today scarcely thirty churches out of 112 are Welsh-speaking, and of these only a very small minority, if any, are without an English service on the Lord's Day. This transition was bound to come, but the ease with which it was accomplished in most quarters was due to the wise diplomacy and tender shepherding of Dr. Thomas W. Jones of Philadelphia. So it is not strange that a bereaved people from Virginia to Pennsylvania, from West Virginia to New Jersey, unanimously testify of him:

"Life's task well done;
Life's race well run;
Life's crown well won!"

BITUMINOUS STRIKE

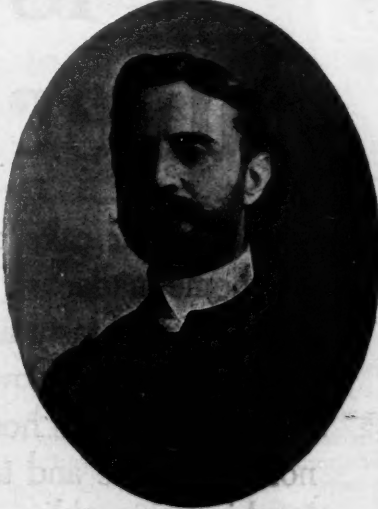
Unless all signs to the contrary fall, and it is sincerely hoped that they will, a great strike among the bituminous coal miners is pending. Ominous indications are the rushing of organizers and orators representing the United Mine Workers from the anthracite to bituminous coal fields with instructions to make strenuous efforts to strengthen all the weak points East, West and South, and the call to the anthracite miners to pay up back dues to increase the organization's reserve fund, though the hard coal miners will not be called out unless the operators intrude on soft coal territory. This means anxious days, if not months, for many of our weaker churches in the soft coal regions, especially as many of their miner members have not been working full time for months. Such a strike would be a serious

blow to Congregational interests at Arnot and Blossburg. Owing to present uncertainties Arnot, once the most thriving soft coal mining town in the United States, with a pay roll of \$80,000 a month, it is said, has lost one hundred families within the last six months; twenty from the Congregational Church, which can ill afford to be thus depleted.

AROUND THE STATE

Despite zero weather, work is steadily progressing. Allegheny loses with regret Rev. Thomas Clayton but is soon to gain Rev. L. H. Ruge of Dodgeville, Wis., who will find a spacious field white to the harvest, a church property worth \$30,000 practically debt-free except to the Church Building Society, and a membership of 210. Glenolden, near Philadelphia, a new church of 57 members, has made Rev. G. E. Lockwood its leader in a promising suburban work in Congregational lines. McKeesport witnessed the organization of the Elim Congregational Church, composed of a band of thirty-eight progressive, aggressive, well-to-do Scandinavians, who swarmed from the Swedish M. E. hive and have established themselves a mile and a half "up-hill" from the center of the city, protesting against joining with the Swedish Evangelical Church because they were tired of wilderness wanderings and wished a positive Congregational place of rest.

Philadelphia is rejoicing in Dr. C. H. Richards's successor, Rev. Charles Luther Kloss, recently of Webster Groves, Mo. The clergyman who undertakes to be a true successor to Dr. Richards will win the same affectionate consideration throughout the state churches that Dr. Richards held for nearly thirteen years. Already, in joy and sorrow, Mr. Kloss has won his way by his impressive sermons and his intrinsic worth into the hearts and homes of Central Church people, and there is every reason to predict that he will win as signal a victory in the hearts of the Quaker City's denizens. Ridgway, First, Rev. P. W. Sinks, pastor, has a net increase of eighteen members, reaching a total of 307. Chapel and Sunday school rooms, of Warsaw blue stone, are to cost \$10,500, all provided for before contract was let. The work is to be completed in the early autumn. South Sharon, the outcome of a boom in tin, adds its name to the Keystone list, with a membership of 40 and a new pastor, Rev. Oliver Thomas. Williamsport is making a strenuous effort to enter its newly acquired property by April 1, with the advent of Rev. D. E. Burtner of Swampscott, Mass., pastor-elect. Born in Harrisburg, he returns to his native state. His six



REV. D. E. BURTNER

years of earnest and able service in Swampscott, where he has won to the church many new comers, has added 95 members, doubled the benevolences and organized a men's club, leaving the church united and prosperous, indicate that in his new charge he will make excellent use of those 128 energetic members in establishing a strong Congregational church in a Presbyterian stronghold. Many vacant churches afford opportunity for able men seeking new fields of labor. Pennsylvania wants more and better men.

OUR NEW HOME MISSIONARY SUPERINTENDENT

Here is the outlook for his group of states. He finds (1) few Welsh-speaking churches without

English services for those who will always be English-speaking—thanks to Dr. T. W. Jones's fifteen years of faithful service! Consequently the young American-Cambrians are saved for the Pilgrim faith; (2) a sighing in the mulberry trees from such as have known or are learning the merits of Congregationalism and so are loudly knocking at our doors with consecrated material that promises to be "self-sustaining" from the start. As the Pilgrim Fathers in 1620, so in the twentieth century there are souls that will not be satisfied until they have found "freedom to worship God"! (3) a spirit of solidarity which bids fair to perpetuate the polity and faith for which the Pilgrims fought and died; and as a pivotal problem (4) the question, *Have our churches the martyr spirit that will count neither purse nor pride, will nor way, might nor method, dear unto them and will, at once, execute the maxim of John Wesley: "All at it and always at it"?*

New Hampshire's Congregational Census for 1903

The returns were sent Secretary Anderson Feb. 5, two days earlier than last year. Feb. 1 is the limit made by the General Association for receiving church returns.

The outlook may be whatever one chooses to make it. We have lost one church, which is not really lost, but merged with another; and it is probable that the situation is more encouraging than when the name of the merged church appeared by itself. We have lost 342 church members, as members are counted. Here is another case where it may be questioned if there is any loss. In the first place one can't lose what he never had, and it appears that one church for a number of years had been guessing at its numbers until it had rolled up 121 more than it ever had, as was ascertained when its new pastor got the roll into his hands. Another church at one fell stroke removed or dropped 69 members whose whereabouts was not known. These two churches out of the way leaves but 152 fewer than the number reported last year, and who knows but these were "dead wood," in which case there is no real loss.

Sunday schools report a less number than last year by 122, and this notwithstanding that more than the usual number of churches report the home department. Charities have fallen off \$23,196. But in 1902 the amount given was exceptionally large; the amount given in 1903 is but \$14,466 less than the average for the last ten years. Two less Christian Endeavor Societies are reported, with a diminished membership of 427.

Home expenses have gained \$18,036. This is accounted for by the erection of two new churches and extensive repairs on three others; it doesn't appear that any of it comes from increase of ministers' salaries. This is the only item that shows a gain.

The brightest part of the picture is found in the number of additions on confession to four churches, nineteen, twenty-one, twenty-four and thirty, respectively, betokening, we hope, coming showers of divine grace by which our churches shall be increased and strengthened.

S. L. G.

Revival at New Sharon, Me.

This town has had its "great awakening." The Methodist and Congregational churches of the village united in asking Mr. Herbert L. Gale of Wellesley, Mass., to conduct evangelistic services. By special prayer and conference the hearts of the people were prepared. From Jan. 24, when Mr. Gale began, to Feb. 1, services were held afternoon and evening with increasing attendance and interest. With no sensational methods, but by plain and direct statement of truth, appeal was made to the will and conscience. In response about eighty persons gave their hearts to God.

Many old misunderstandings and quarrels have been wiped out of existence, and the way is now paved for successful religious effort in the future.

Helpful union services have been held since Mr. Gale left. Indeed, one striking result of the effort is the harmony it has brought about between the two denominations. Many have entered the Christian Endeavor Society, and large accessions to both churches are expected. A few of the unchurched have been reached, indifferent members have been revived, and whole families have come to God together. The change in the town is remarkable. Even uninterested persons notice and comment upon it. We are confident that the "end is not yet."

G. A. M.

Record of the Week

Calls

BARBER, JEROME M. and DORA R., Sherwood, Ore., to Forest Grove.
 BRIGGS, WALTER A., Big Rapids, Mich., accepts call to Toledo, Io.
 CHATFIELD, GEO. A., to remain another year at Whitewater and Kannah Creek, Col. Declines.
 CROMER, JERE C., Fountain Park Ch., St. Louis, Mo., to Wellington, O.
 DARLING, MARION, Detroit, Minn., to Sauk Center.
 FRENCH, EDW. G., Johnson, Vt., declines call to Richmond.
 GATES, CARL M., formerly of Dorset, Vt., to Saco, Me.
 GEORGE, JOS. H., president Chicago Sem., to presidency Drury Coll., Springfield, Mo.
 HADLOCK, EDWIN H., Olivet Ch., Springfield, Mass., to E. Milton.
 HOLWAY, JOHN, to remain a second year at Freedom, O. Declines, accepting work in Centerdale, Io.
 IRONS, JOHN, Keene Valley, N. Y., to Sheldon, Vt. Accepts, to begin April 1.
 JONES, JAY J., to remain a second year at Parkersburg, Io., with increase of salary.
 JONES, J. J., to Newburg and Gilman, Io.
 KANTNER, WM. C., Central Ch., Salem, Ore., to Highland Ch., Portland.
 KUHL, E. F., to Fredonia, Kan., where he has been supplying.
 LAMBLY, M. (M. E.), Rockwell City, Io., to Alden. Accepts.
 LEWIS, FRANKLIN C., Gaza, Io., to Primghar. Accepts.
 LEWIS, THOS. S., Wilmot, N. H., to Orford, also to Campton. Accepts the latter, to begin April 1.
 MASON, JAS. D., to permanent pastorate, Galt and Harvey, Io., where he has been supplying.
 MCCLEMENTS, H. JOHN, Atkinson, Ill., to Hastings, Okl.
 MINZARES, VELINO, Mexico, to Spanish Ch., Los Angeles, Cal. Accepts.
 MORGAN, CHAS. L., Central Ch., Jamaica Plain, Mass., to Elgin, Ill.
 MORGAN, G. CAMPBELL, declines call to Second Presb. Ch., Chicago, Ill.
 MYERS, HIRAM, to San Bernardino, Cal. Accepts, and is at work.
 NORSEEN, OSCAR G., ass't pastor, Salem Sq. Ch., Worcester, Mass., to Swedish Ch., Ivoryton, Ct. Declines.
 PALMER, ALBERT W., Yale Sem., to ass't pastorate, Redlands, Cal. Accepts.
 PARKS, WM. U., Spearfish, S. D., to Belmond, Io.
 PARSONS, JAS., Harlan, Io., to Owatonna, Minn.
 PEACOCK, —, to Clackamas, Ore., for one year. Accepts.
 PRICE, J. T., to Brooklyn Heights Ch., Los Angeles, Cal. Accepts, and is at work.
 RUGE, LOUIS H., Plymouth and Pleasant Valley Chs., Dodgeville, Wis., to First Ch., Allegheny, Pa. Accepts.
 SCHROEDER, GEO. W., to permanent pastorate, Newcastle, Neb., where he has been been supplying, with addition of \$250 to salary.
 SCULL, J. H. (M. P.), to Popejoy, Io.
 SINGLETON, J. H., Paso Robles, Cal., serves also San Miguel.
 SMYTHE, C. M., to Mississippi Ave. Ch., Portland, Ore.
 SNOW, EVERARD W., ass't pastor Walnut Ave. Ch., Roxbury, Mass., accepts call to Washington Ch., Beverly, beginning May 1.
 STEVENS, J. MERLE, Pacific Ch., Chicago, to Plymouth Ch., Peoria, Ill.
 TAINTOR, JESSE, Rochester, Minn., to Elkhorn, Wis. Accepts.
 THORPE, WALLACE W. (Presb.), Spring Valley, N. Y., to Maine, to begin April 1. Accepts.
 WAITE, FOSTER R., Talcottville, Ct., to superintendency of Hartford Orphan Asylum. Accepts.
 WYMAN, DAN'L B., Heath, Mass., to S. Ashburnham. Accepts.
 YORK, FRED'K E., South Ch., Grand Rapids, Mich., to Moline.

Ordinations and Installations

BEALE, CHAS. H., 4 Grand Ave. Ch., Milwaukee, Wis., Feb. 16, in connection with the meeting of the Milwaukee Congregational Club, at which Dr. Beale was the speaker and guest of honor. Parts, Drs. Judson Tittsworth, A. R. Thain, E. G. Updike and E. D. Eaton.
 BISSELL, SHELTON, 4 W. Winfield, N. Y., Feb. 16. Sermon, Rev. A. W. Bailey; other parts, Rev. Messrs. H. G. Bassler, W. C. Cramer, T. E. Harris and J. W. Keeler.
 EASTMAN, GEO. P., 4 Orange, N. J., Feb. 11. Sermon, Dr. L. B. Eastman, father of the pastor-elect; other parts, Rev. Messrs. C. E. Hesselgrave, O. C. Helming, A. W. Hitchcock, E. W. Brown, Stanley White and Drs. F. W. Baldwin and A. H. Bradford.
 HILTON, CHAS. A., 4 Fremont Ave. Ch., Minneapolis, Minn., Feb. 10. Sermon, Rev. Alex. McGregor; other parts, Rev. Messrs. J. M. Hulbert, R. P. Herrick, Henry Holmes, E. W. Shurtleff.

SARGENT, CLARENCE S., 4 Plymouth Ch., Wichita, Kan. Sermon, Dr. J. W. Fifield; other parts, Rev. Messrs. W. B. Simmons, H. E. Thayer, F. G. Ward and Drs. R. M. Sargent and D. M. Fisk.
 WORCESTER, EDW., o. and 4 ass't pastor Broadway Ch., Norwich, Ct. Sermon, G. Glenn Atkins; other parts, Rev. Messrs. C. A. Northrop, J. W. Bixler and Drs. Llewellyn Pratt and L. I. West.

Resignations

BRIGGS, WALTER A., First and Township Chs., Big Rapids, Mich., after six years' service.
 CROSSMAN, ABRAM A., Grand Island, Neb., to take effect March 31.
 DARLING, MARION, Detroit, Minn., after three years' service.
 FRANCE, PARVIN M., Miles, Io., to enter evangelistic work.
 GRIFFITH, WM. E., Aitken, Minn., to take effect March 13, after nearly three years' service.
 HERBERT, LEMUEL G., Weatherford, Okl.
 HILLS, WM. S., Okarche, Okl.
 HOSKINS, EMANUEL, Guernville, Cal.
 HUNT, W. SHERMAN, Webster, S. D.
 LANSBOROUGH, JNO. T., Bear Grove, Io.
 MCCLEMENTS, H. JOHN, Atkinson, Ill., after a five years' pastorate.
 ROBINSON, ALICE M., Panama, Cal., after four years' service.
 SWITZER, ANNA E., Holdredge, Neb.
 WAITE, FOSTER R., Talcottville, Ct., after 14 years' service.

Dismissals

MILLS, GEO. S., First Ch., Belfast, Me., Feb. 4.

Stated Supplies

BALLARD, EMMA, at Villa Park Ch., Denver, Col., for a few months.
 CHATFIELD, GEO. A., Whitewater, Col., at Collbran, with view to permanency.
 DUDLEY, JOS. F., Fargo, N. D., at Detroit, Minn., until a pastor shall be secured.
 WHITE, C. E. (U. B.), at Ceylon and Center Chain, Minn.
 WILSON, CHAS. B., West End Ch., Los Angeles, Cal., at Dayton Heights, looking toward the formation of a church.

Churches Organized and Recognized

CALEXICO DIST., CAL., twelve miles south of Imperial, 29 Nov., 10 members.
 ENGLEWOOD, DENVER, COL., MAYFLOWER CH., 7 Feb., 14 members.
 MCKEESPORT, PA., ELIM CH.
 SOUTH SHARON, PA., 40 members. Rev. Oliver Thomas, pastor.

Spiritual Activity

SANFORD, ME., Rev. C. J. Tuthill. Nine evenings of strenuous, manly preaching by the neighboring minister at Kennebunk, Rev. A. C. Fulton, who came after the glow of special meetings in his own church, have left a permanent blessing. Mr. Fulton is richly endowed with courage and optimism. The Sanford church more than doubled its missionary offerings for 1903. Over \$1,200 have been raised for repairs since the coming of the present minister. The women have begun a movement for a \$1,000 pipe organ.
 WAUSEON, O., Rev. F. E. Kenyon. A series of union gospel meetings in which Baptist, Congregational, Evangelical, Methodist Episcopal and United Brethren churches united. Rev. J. A. Eby, secretary of the Evangelistic Committee of the United Brethren Church, was the evangelist; Professor and Mrs. Montgomery led the service of song. Audiences outgrew largest auditorium in town. An awakening of church members to individual work and about 100 accessions to the churches are part of the results.

American Board Appointments

CASE, Miss MINNIE C., fiancée of Mr. Ellis, is a Western girl, a graduate of Nebraska State University, in 1902. She is at present studying in Moody Bible Institute.
 ELLIS, Rev. EMERY W., was born in Iowa, but early in life moved to Nebraska. He worked his way through Doane College, and graduates this May from Chicago Seminary. In 1896 he became a Student Volunteer. His appointment has just been made with the need of the North China Mission in view.

Continued on page 307.

It is the Surer Way

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK.

Record of the Week

(Continued from page 306.)

TUCKLEY, Miss MARTHA J., fiancée of Mr. Yarow, is the daughter of a Methodist minister in Oneonta, N. Y., and has had a high and normal school training.

YARROW, Mr. ERNEST A., of English birth, graduate of Mt. Hermon, Wesleyan University, Hartford Seminary, 1904, has been appointed to Turkey, the field of his preference, to strengthen the depleted forces in the Eastern Turkey Mission.

Clubs

BURLINGTON, VT., First Ch. Western Vermont Club. Afternoon: Addresses on Christian Nurture, by Pres. M. H. Buckham, Rev. John Barstow, Y. M. C. A. Sec. F. S. Morrison; discussion led by Dr. G. H. Beard. Evening: Address by Dr. N. McGee Waters on A Virginia Worshiper at New England Shrines. New president, F. A. Bond, Middlebury; secretary, C. E. Putney, Burlington.

CRETE, N.E.B.—Report on Slavic Work in Cleveland, Miss Skorepa, ass't pastor of First Ch.

FALL RIVER, MASS.—Dr. E. M. Bliss, Field Secretary American Tract Society, on Russia's Dream of Empire. The speaker's long residence in Constantinople enabled him to study Russia's policy at close range. New president, Dr. C. F. Swift, pastor Central Ch.

NEW BRITAIN, CT., South. Central Connecticut Club. Pres. W. D. Mackenzie of Hartford Seminary, on The Dependence of Society on the Church.

OMAHA, N.E.B., First.—Dr. J. F. Loba, Evanston, Ill., on European Conquests in the Orient.

PROVIDENCE, R. I.—Hon. Carroll D. Wright, on The Value of Art and Skill in Industry.

SALEM, MASS., Ames Hall, Essex Club. Dr. A. A. Berle, on Congregational Effectiveness: How to Attain It.

TERRE HAUTE, IND.—Club recently organized, with Mr. A. L. Foster, president, and Prof. Robert Gillum of State Normal School, secretary. Initial meeting addressed by Pres. J. H. George of Chicago Seminary, on Congregationalism, Past and Present.

WORCESTER, MASS.—George Perry Morris, on Congregationalism and the Age. New president, Rev. J. R. Thurston, Whitinsville.

Casualties

MILFORD, MASS.—Church damaged by fire Feb. 11, during the meeting of the Mass. Federation of Women's Clubs. The insurance has been adjusted, repairs are being made, and the auditorium will soon be ready for use.

Our Readers' Forum

The Field for a Propaganda

Dr. Patton's letter in *The Congregationalist* calling for brief popular pamphlets relating to Congregationalism suggests a vote on his very important proposition. Every "born" and "bred" Congregationalist who has had even the briefest experience in work away from the great Congregational centers must feel most keenly the need he suggests. Even in communities where Congregationalism has held for years a recognized place, knowledge concerning its great fundamental principles and polities, and its relation to American history, is extremely limited. But in many of our western communities those polities and principles are practically unknown, even by those who compose our churches and most enthusiastically support them. Men and women of education and culture have joined Congregational churches because of the liberality of thought, superior equipment, or attractive personality of the local pastor, the kindness or sociability of the members of the local church, or sometimes, because of dissatisfaction with other churches of the community; many of them under the belief that they were joining a "new denomination."

That such should become acquainted with the fundamentals of our denomination through the already published histories is hardly to be expected, because of their cost and the indifference of people to matters of church history.

Enthusiastic pastors, Congregationally trained, can do much to enlighten the people and give the denomination a standing, but even the pastors of many of these churches have had as little Congregational training as the people to whom they minister. Some effort must be made by "manner-born Congregationalists," if we are to keep true to our principles and polities or even to stand for any definite thing in communities where Congregationalism is young. Greater denominational loyalty, intelligently based, ought to mean increased patriotism and enthusiasm for Christ. I therefore give my vote for a "Congregational propaganda."

FREDERICK W. RAYMOND.
Hamilton, N. Y.

Another Amen

Permit me to say amen most heartily to Dr. Patton's plea for Congregational Propaganda. Here in the Middle West, and outside of the Reserve we need it. Although I am much interested in federation propaganda I would be even more active in pushing our Pilgrim ideas and principles. A strong federation will depend in considerable measure upon strong parts co-operating. We need just the literature that he suggests. Let it be brief, concise and attractive. Yes, Mr. Editor, "we want it soon."

CHARLES H. SMALL,
Sec. Ohio Federation of Churches.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 29, 10.30 A. M. Speaker, Rev. G. M. Rowland; subject, Conditions and Prospects in the Japanese Empire.

SUFFOLK BRANCH W. B. M., Second Church, Dorchester, March 1, 10 A. M.; 2 P. M.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BURKETT—In Lincoln, Cal., Feb. 3, Rev. Maynard Burkett, recently pastor at Reno, Nev., after a few weeks' illness. He had held pastorates in Ferndale and Lincoln, Cal.

BROWN—In Mapleton, Minn., Feb. 7, Elizabeth, wife of Rev. George E. Brown, aged 46 years.

CLARKE—In New York, N. Y., at his late residence, 242 W. 112th St., Feb. 13, suddenly of pneumonia. Stephen George Clarke. Funeral Feb. 15, with interment Feb. 16 at W. Medway, Mass.

MRS. E. W. STAPLES

Mrs. Clara Frieble Staples, wife of Hon. Edward W. Staples, died suddenly in Biddeford, Me., Feb. 3.

Infants Thrive

on cow's milk that is not subject to any change of composition. Borden's Eagle Brand Condensed Milk is always the same in all climates and at all seasons. As a general household milk it is superior and is always available.

after an illness from paralysis of only a few hours. She was born in Bridgton, Jan. 5, 1840, and became a member of the Congregational church in that place in 1855. After her marriage she connected herself with Second Church, Biddeford, and has been a constant attendant upon its services and a liberal contributor to its support.

Mrs. Staples was devoted to her family, her greatest happiness being found in the home circle, and she took an abiding interest in everything that pertained to the welfare and prosperity of her husband and children. For this quality she was noted among her friends.

She leaves, besides her husband, seven children, Mrs. William Emery of Saco, Mrs. James G. C. Smith, Miss Lillie A. Staples, Lytton E. Staples, Everett M. Staples, Harold J. Staples, Hudson F. Staples, also one sister, Mrs. C. J. Jones of Norton, Ct., and one brother, Austin B. Frieble of Bridgton.

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A New Englander in California

By Prof. John Wright Buckham, Pacific Seminary

The first characteristic of California Congregationalism that strikes the New Englander is its *hopefulness*. Like all else Californian, it is sunny. In the presence of the vast audience of 8,000, gathered under a cloudless sky to dedicate the Greek Theater of the State University and witness a brilliant open-air rendering of Aristophanes' "Birds," President Wheeler characterized this land and people as the Modern Greece. There was much truth in the comparison. And therein lies both California's quality and her defect. Her climate makes her Grecian. Will it keep her from being Christian? She has no winter, either to congeal and thwart or to test and strengthen. Let her rejoice—with trembling!

This hopefulness of California Congregationalism is full of cheer, but it is serene, rather than strenuous. It is not self-satisfied nor is it quite strong enough to be called faith. Youthful as it is, Congregationalism in this state has a history, one that in its heroism, idealism, achievement, is worthy to be bound in the same volume with that of Plymouth and Massachusetts Bay. Not all the heroes of Congregationalism landed on the New England coast. California, as well as other Western states, had her quota of them. And they laid the foundations of religion and of education here deep and strong. Congregationalism in California is no experiment; Christianity is not. The church of all the great denominations has proved the right and the power to live. And that is a great triumph, with the odds against the church from the start. It means something in a state populated as this was, with no Sunday law and no tradition of respectability attaching to churchgoing, that people go to church. And the church knows it and takes courage. It is a common remark of optimistic church people hereabout that "when people do go to church they go because they want to." The motive of duty is needed to buttress this of inclination—but to dispense with respectability as a motive for churchgoing is indeed a good riddance to bad rubbish. California churchgoers take with them their minds and hearts. The result is wide-awake and worshipful audiences. If any one is pessimistic on the subject of the church a visit to the First Church of Oakland will go far toward effecting a cure.

Yet there are people in California who do not go to church—enough to give us all something to think about and to do. There are such in the East, too, if I remember correctly. Only there the ministers spend their energies in lamentation and in attacking the Sunday newspaper; here they take the Sunday paper (for granted) and spend their energies in trying to make the church service worth attending. Is that unjust to the East? I hope so. Is it undue commendation of California? I trust not.

The other trait of the Congregationalism of the Golden State with which the New Englander is most favorably impressed is *harmony*. The first note of discord has yet to reach my ears. There is divergence of theological thought, to be sure, but it has engendered no bitterness nor distrust, so far as I can discover. The good nature, the good fellowship—one might almost say the Christian *comradery* of the association meeting at Woodland was as infectious as inspiring. The *esprit de corps* is vital and extends from the Oregon to Southern California. The good effects of the Pacific Coast Congress are still potent.

This harmonious spirit falls far short as yet of practical efficiency and unification of organization. The old head-in-the-air, exclusive, touch-me-not independency of ultra-Congregationalism dies hard, but its knell is rung and it bids fair to be buried here as early as in any part of the land. Peace to its ashes! The opportunity in this rich, resourceful, de-

veloping Pacific coast for a united, progressive, consecrated Congregationalism is greater than in any other part of the world. In order to seize it there must be no laggardism, no disunion, no self-seeking, above all no sectarianism. For long ago there was inscribed at the very forefront of the banner of Congregationalism, *Denominational Comity: Christian Union*. If Congregationalism succeeds at the cost of that principle it will be neither Congregationalism nor Christianity. Church Federation is as dear to us as denominational extension, and California Congregationalism has already linked its fortunes and its honor with that movement. Let us go only where we are needed. If we do that we shall be in perpetual motion.

It is pleasant to be wholly commendatory rather than discriminative. And lest I commit this fault and appear to find nothing improvable let me point out one or two particulars in which California Congregationalism is lacking.

There is a noticeable lack of substantial lay support. The ministry, though needing, no doubt, more thorough training, leading to longer pastorates, is earnest and alert. But laymen of large influence and fine ability do not seem so largely enlisted in church work as in the East. The same hesitancy and inertness that Dr. Willey found among laymen in the early days seems still to exist. The wealth of California has not yet learned to repose so great confidence in the Church as an investment as in the older parts of the country. Consequently the churches suffer, both in equipment and in working force.

But the greatest lack is the same as that of the Church at large—faith, the assurance of things not seen, life, love—I would call it spirituality if that word were adequate. For this all our churches, the churches of all orders West and East, North and South, wait. When the new life comes it will not be a local affair. It will not be confined to any one denomination nor to the Church itself. Its tides will sweep over the Sierras and the Rockies as though they were molehills. It will know neither class nor creed, sect nor section, name nor nationality. It will come to the people as a whole, as Christmas and Easter come, and will lift us all into a higher moral spiritual life. For that the Congregational churches of California, together with all others, are bound to labor and to watch, as they that watch for the morning.

Berkeley, Cal.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 6-12. How Christ Stills the Storms of Life. Ps. 107: 23-31.

These verses might fittingly have been on the lips of the disciples on the night when they were tossed upon the angry deep. A psalm in the heart or on the lips is an excellent sedative. I met only last week on the street a business man of large interests going to his office, and he told me how that morning he had waked early and was the victim of perplexing thoughts until he said over to himself the Ninety-first Psalm. "And I tell you that helped me out," said he in his direct, forcible way. But whether or not these Hebrews found any reassurance in this ancient hymn, they certainly acted upon the twenty-eighth verse when they appealed to their sleeping Master; and in their recourse to him and in his method of response we find suggestions that help us to ride out the storms of this earthly life.

There is food for reflection in Christ's apparent indifference to the situation. He not only let the storm arise, but permitted conditions to grow steadily worse until the little company was in great peril, and still he slept on. President King in his last book, *Theology and the Social Consciousness*, has a good deal to say about the "unobtrusive" God. By the phrase he seems to mean that God refrains from manifesting himself too clearly to us or from bestowing help too soon. And he does this purely in the interest of the moral and spiritual life. Storms are a part of the divine economy, and so is a waiting, non-interfering policy on the part of God. Thus his children are taught to do everything in their own power to meet crises and to avert disaster; thus they are taught to walk by faith rather than by sight.

We wonder as we see the condition of the world today, nations engaged in deadly warfare, bitter strife in the industrial world, why God lets it all go on so long. We repine when the skies over us begin to darken and threaten and the rain and the winds beat upon our house. Why does not the Ruler of this universe restrain the fury of the elements? Why should I suffer so when in a moment he could ease my pain? But after all would you not rather have him in his infinite wisdom, rather than you in your shortsightedness, determine the exact moment when it is best relief shall come?

Yet we do have something to do in bringing peace. We should resort to Christ as soon as the pressure upon us becomes severe. Our desire to have his succor is one of the factors that disposes him to intervene. Christ can never bring any real peace into our lives without our asking him for it.

Christ's method seems to be not by operating exclusively upon the forces of nature and circumstances, but by increasing faith in the heart of the man passing through the storm. The waves were not the only object of his rebuke that night. He seems to have discovered in his disciples an unexpected deficiency in faith. That may be why the test comes to all of us. He knows that only in the storm

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will our real supply of faith become evident. A prayer meeting is no place to measure a man's faith, an easy prosperous life does not reveal it, but when you are smitten and buffeted then God finds out, and men find out, just how much you really do believe in the divine love, and how much you rest upon it.

How much we need this thought of Jesus as the soothing, quieting power of the daily life! We have abundance of books on the power and the art of repose. We are studying numerous modern methods of inducing it, but nothing works so well with so many different kinds of people as the name and influence of Jesus Christ.

Congregationalists at Cambridge University, England, have formed an association to develop greater unity and sympathy among the fifty or more representatives of the Independent churches in attendance.

Wedgwood Historical Plates

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We have also now in, the plate having the old frigate Constitution, to be added to the series.

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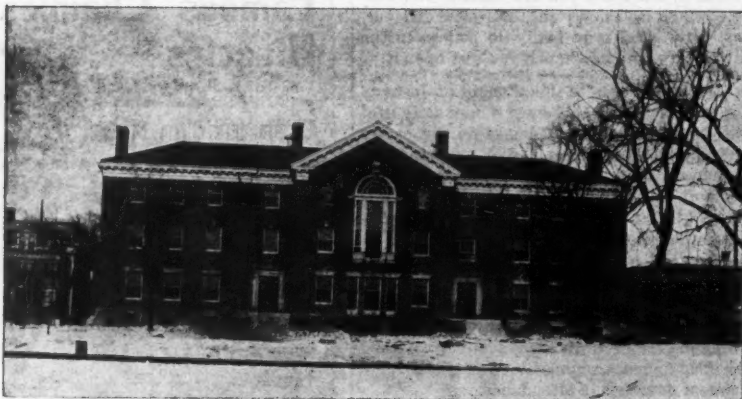


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Rockefeller Hall at Brown



Rockefeller Hall, Brown University

When the plans which have resulted in the building of Rockefeller Hall just opened at Brown University, Providence, R. I., were first promulgated, the thought in the minds of the originators was of a religious building, to be the home of the Young Men's Christian Association, and to dignify and broaden its work. This was kept as the main object for some time, but after Mr. Rockefeller made the gift which made the building a possibility, the opinion seemed to gain ground that the aim of the new building should be broader, and that it should open its doors to other college organizations than the Christian Association. Thus it came about that when the plans were drawn they provided for accommodations for many college interests, and the building came to be looked upon as a home for college life, a sort of union of all Brown activities.

That is what it is today, a center of undergraduate life. Here the Debating Union, the college publications, the Athletic Association, the college bookstore and other organizations besides the Christian Association have their headquarters. The hall has a social as well as a religious atmosphere, and while the Christian Association has far better and more commodious quarters, it cannot yet be said to control or dominate the building. Some have feared that the association would find itself

little better off in real working power and influence in college life because of the social atmosphere of the hall, but, on the other hand, it seems that the opportunities of daily contact with the other college activities should make it easier for the Christian Association to do its own peculiar work in the college community. While Rockefeller Hall is not a Y. M. C. A. building, pure and simple, yet the added opportunities it affords ought to increase the efficiency of the Christian work among Brown men.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 19

Mrs. J. F. Hill presided. Miss Laura C. Smith, formerly of the Zulu Mission, and now after a protracted stay in the home land to return to the same field, was introduced. She is to sail from New York, March 8, with the company going to Jerusalem for the Sunday school gathering, and thence to her destination in South Africa.

Most of the hour was occupied by Dr. E. E. Strong, who gave an interesting account of his visits to Umzumbe, Inanda and Melssetter. It is always interesting to see how intently missionaries listen to experiences in other fields than their own, and how much sympathy there is among them even in the variety of conditions. Here were Mrs. Brown, Miss Closson and Mrs. Fowle from Turkey; Mrs. Stanford from Japan, Miss Stone from Macedonia with Miss Akrabova, and Mrs. Holmes of the Presbyterian Mission in Persia.

Next Friday Mrs. West will be present and illustrate foreign mission work with the charts which were so interesting and valuable an exercise at the Board meeting in New Haven.

Education

Considerable disquietude among the friends of the University of Vermont was caused not long ago by an unauthorized item in a Boston daily to the effect that President Buckham would resign at the close of the present year. The report was without foundation, the president having no intention of resigning at present. He is in the best of health and was never in a position to render more efficient service.

The library of Fairmount College, Wichita, Kan., has received two valuable accessions of books, one of nearly three hundred volumes given by vote of the directors of the General Theological Library, Boston, and the other, including about as many books and a large number of valuable pamphlets given by Mrs. Louise V. Byington of Newton, Mass., in the name of her late husband, Rev. E. H. Byington, D. D.

Contact with vice contaminates; collision with it strengthens our moral principles.—Prof. Albert Hopkins.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

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Chills (PERRY DAVIS) Colds

DOCTOR EXPLAINS

His Article in the Medical Magazine About Coffee.

One of the most famous medical publications in the United States is the *Alkaloidal Clinic*, in a recent number of which an entertaining article on coffee by a progressive physician and surgeon is published. In explaining his position in the matter this physician recently said:

"In the article in question I really touched but lightly upon the merits of Postum Food Coffee. I have had several cases of heart trouble, indigestion and nervousness where a permanent cure was effected by merely using Postum in place of coffee without any other treatment.

"In my own family I have used Postum for three years, and my children actually cry for it and will not be satisfied with any other beverage. Indeed, they refuse to eat until they have had the customary cup of Postum, and as it is a re-builder and does nothing but good, I am only too glad to let them have it.

"To get the best results we boil the Postum at least 20 minutes, and it is then settled by adding a little cold water, then the addition of fresh cream makes a beverage I now prefer to the very best coffee." Name given by Postum Co., Battle Creek, Mich.

Authorities are agreed that Postum is a wonderfully quick and sure re-builder. Ten days' trial in place of coffee proves it.

Look in each package for the famous little book, "The Road to Wellville."

Both Sides the Brooklyn Bridge

(The Congregationalist may be found in New York at the Congregational bookstore, 156 Fifth Avenue, and at T. B. Ventres', 597 Fulton Street, Brooklyn.)

Sunday Morning at Manhattan

This young church, whose organization was effected only seven years ago and whose edifice was completed but two years since, surprises a stranger by the personnel of its congregation. It comprises probably one of the most thoughtful audiences of the city, and contains many teachers and students, especially of Columbia, the Teachers' College and the Ethical Culture School.

Free pews, a vested choir and a gowned minister were among the other noticeable features. The pastor, Dr. H. A. Stimson, announced the inauguration of two preparatory classes to last until the May communion. A course of instructive lectures was also being given on February Thursdays—two by Prof. B. D. Allen on Bach, Händel and Mendelssohn, with musical illustrations, and the third by the pastor on Two Recent Great English Schoolmasters.

The new building is attractive and convenient. At the right of the long wide hallway is the parlor or "Mayflower room," with decorations and furnishings in keeping with the title. On the left is the prayer meeting room. These, with the hallway, afford a delightful place for receptions, and indeed were so utilized after the morning service, when the pastor and Mrs. Stimson were on hand to greet both strangers and members. In the "L" at the left of the pulpit is the pastor's study, and overhead are the boys' and girls' clubroom and a room for the weekday kindergarten. The janitor's apartments are on the third floor, while in the basement are kitchen, dining-room and space for a proposed gymnasium.

The pastor preached a thoughtful, instructive and suggestive sermon on A New Priesthood. This is one of a series on the Epistle to the Hebrews, and will be followed by such topics as A New Covenant, A New Community and A New Manhood. Few pastors in my experience have undertaken to present this little understood epistle in such comprehensible form as Dr. Stimson is doing.

This church has raised for home and benevolent purposes during its brief existence over \$250,000, about \$140,000 having been spent on the building. Its plant is now valued at \$300,000—a satisfactory business investment. It has 294 members.

TIMELY CALLING

How the Pastor Saved a Life.

A man near Fort Gay, W. Va., made an entire failure in getting strength from the kind of food he ate and not knowing that the trouble was with the food kept on losing health until the doctors gave him up to die.

It was supposed to be consumption because he was wasting away steadily and slowly dying. His minister called from time to time and one day brought along a package of Grape-Nuts, thinking from what he knew of the famous food that perhaps it might help him. The sick man took to it at once and from that day began to get well. In writing he says:

"I walked to town today 3 miles. Have gained over 40 pounds in about 2 months and my neighbors don't know what to say. I frequently am told it was as if I am raised from the dead. Everybody here knows of my case, you can tell people to write to the Postmaster or Rev. L. D. Bryan. I will make a sworn statement that Grape-Nuts saved my life." Name given by Postum Co., Battle Creek, Mich.

This is another illustration that where all other food fails one can be brought back to health and strength on Grape-Nuts. "There's a reason."

Look in each package for the famous little book, "The Road to Wellville."

Manhattan Congregational Club

This organization spent a profitable evening in explorations Feb. 15. Seldom is gathered an array of men so well qualified to speak on this subject. Dr. William Hayes Ward, himself in charge of the famous Wolfe explorations in Syria and Babylonia, presided; and the speakers were Dr. John P. Peters, rector of St. Michael's, leader of the University of Pennsylvania expedition to Babylonia; Prof. A. W. V. Jackson of Columbia University, recently returned from an exploring expedition in Persia; and Prof. W. Max Müller of Philadelphia, lately engaged in investigations in Egypt and a valued contributor on this subject. Mr. D. Z. Noorian, who had charge of the actual work of exploring by the University of Pennsylvania expedition, explained much of the detail of such undertakings. Dr. Peters referred to the great service rendered religion by inscriptions which bring out the revelation to the Jewish people in converting the crude and polytheistic myths of early times into monotheism. Professor Jackson was engaged last summer in following the life of Zoroaster, and recounted how he had collated the great Behistun inscription of Darius which has never been collated since Sir Henry Rawlinson's first effort in 1849. Prof. Max Müller was listened to with great interest. The attendance was one of the largest in the history of the club.

Ministers' Meeting

Not in many months has there been a more profitable discussion before this organization than at its February meeting. Dr. Creegan presided; and the regular speakers were Sec. C. W. Shelton, Rev. F. B. Makepeace and Dr. A. H. Bradford. On Church Extension in the Metropolitan District, a broad outlook was given by Mr. Shelton, who urged the value of federated work in several sections where the denominational lines are necessarily of little importance. Mr. Makepeace gave interesting facts to emphasize his theory that in time Manhattan will be devoted to business, while the residential sections of this vicinity will be Brooklyn, the Bronx and New Jersey suburbs. He pointed out that the Bronx, though without the remainder of Greater New York it would stand thirteenth city in population of the United States, is but just obtaining advantages which isolated cities have had for years. For example, this borough is now building its first high school building, which will be one of the finest of its kind in the country. The need of new buildings for the Bronx churches was strongly emphasized. Dr. Bradford pointed out the contribution of Congregationalism to New York churches. Interesting accounts of their own work were given by Rev. S. H. Cox of Bethany and Rev. S. L. Testa of the new Italian Church.

DIXON.

A By-Product of Trinity Church

The Bronx Free Library, of which the pastor, Rev. F. B. Makepeace, is president, and which was opened three years ago in one of the church rooms, has issued over 44,000 volumes. This work will soon be transferred to the Tremont Branch of the New York Public Library, Astor, Lenox and Tilden foundations, which is now erecting a building to cost, with land, over \$80,000, on the corner opposite the church. Under a contract with Mr. Carnegie, whose gift made the erection of the building possible, the city will expend annually ten per cent. of the cost of the building for maintenance and the purchase of books.

Trinity has just received a bequest of \$500 from the estate of the late William Whyte, one of its founders. Since the coming of Mr. Makepeace, less than four years ago, eighty-six members have been added, forty-seven on confession. The church is organized into eight departments.

B.

EXTRAORDINARY MERIT

Of a New Catarrh Cure

Physicians are slow to take up new and untried remedies, until their value has been established by actual experiment, and they are naturally skeptical of the many new preparations constantly appearing and for which extravagant claims are made.

The most liberal and enlightened physicians are always ready, however, to make a fair trial of any new specific and get at its true medical value.



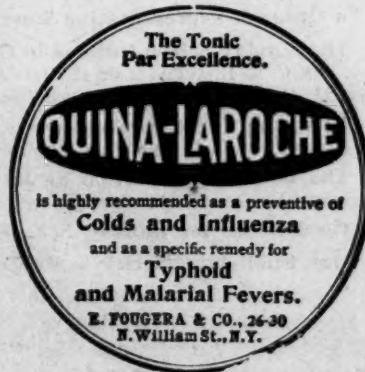
A new preparation for the cure of catarrh has attracted much attention in the past few months and has met with great favor from the medical profession not only because it is remarkably successful in the cure of catarrh, but also because it is not a secret patent medicine; any one using it knows just what he is taking into his system.

It is composed of blood root which acts on the blood and mucous membrane, hydrastin for same purpose to clear the mucus from head and throat, and red gum of eucalyptus tree to destroy catarrhal germs in the blood.

All of these antiseptic remedies are combined in the form of a pleasant-tasting tablet or lozenge, and are sold by druggists under name of Stuart's Catarrh Tablets, and many recent tests in chronic catarrh cases have established its merit beyond question.

Dr. Sebring states that he has discarded inhalers, sprays and washes and depends entirely upon Stuart's Catarrh Tablets in treating nasal catarrh. He says: "I have had patients who had lost the sense of smell entirely, and whose hearing was also impaired from nasal catarrh, recover completely after a few weeks' use of Stuart's Catarrh Tablets. I have been equally successful with the remedy in catarrh of the throat and catarrh of stomach. I can only explain it on the principle that catarrh is a constitutional disease, and that the antiseptic properties in these tablets drives the catarrhal poison completely out of the system."

Dr. Odell says, I have cured many cases of catarrh of stomach in past four months by the use of Stuart's Catarrh Tablets alone without the use of any other remedy and without dieting. The tablets are especially useful in nasal catarrh and catarrh of the throat, clearing the membranes and overcoming the continual hawking, coughing and expectorating, so disgusting and annoying to catarrh sufferers.



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The Best Kind for American Women



La Vida's have their distinctive identity, they are made to fit the American figure. La Vida Straight Front is as sensible as it is stylish. When a corset gives grace to the figure and imparts comfort to the wearer it is nearing the perfect corset. We have only the most favorable reports from the La Vida Straight Front.

It inflicts no pressure on the bust or abdomen, throwing all the strain on the back muscles, giving the figure a fine poise.

Try La Vida's, you will find them more satisfactory than any you have ever worn. Unlike the imported corset, it seldom requires alteration.

If you were measured you would not derive greater satisfaction than from the model we can select as being adapted to your figure. There is a separate model for nearly every form. Experienced fitters in attendance.

Our Spring Exhibition opens Monday, Feb. 29th. We cordially invite you to view the new models of this famous corset, confined exclusively to us for Boston.

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A Sunday School Number

March 5th, 1904

Next week our first-of-the-month Christian World number will be a thoroughly representative and helpful Sunday School number. It will appear while the Religious Education Association is holding its annual meeting in Philadelphia, at which the interests of the Sunday school will be discussed from many points of view. Moreover, the coming month will witness the departure for the Holy Land of more than 700 American Sunday school leaders and workers who are going to Jerusalem to attend the fourth World's Convention of Sunday Schools. Apart from these special occasions, there is among religious people generally a deep and growing interest in the problem of the Sunday school and an expectation of larger advance during the coming years. This number of *The Congregationalist* is being prepared with these various classes in mind and is designed to be practical rather than theoretical. Here are some of its special features:

The Ideal Sunday School Equipment. By Rev. A. F. SCHAUFFLER, D. D., Secretary of the International Lesson Committee, and an expert on the subject of which he treats.

The Reading of the Bible. By Rev. CHARLES E. JEFFERSON, D. D.

The Present Status of the Movement for Graded Sunday Schools. By Rev. JOHN L. KEEDY, of Walpole, Mass. A review of what is being done throughout the country, based on replies to one hundred letters sent in all directions with a view to ascertaining the exact facts.

Up-to-Date Sunday School News. A budget of letters relating to new methods, movements and equipment in a number of different centers throughout the United States.

A Group of Representative Sunday School Men (cover portraits). **Pictures of Model Sunday School Rooms.**

The Sunday School Outlook in General: Is It Hopeful or Discouraging? A symposium participated in by Rev. Drs. C. R. BLACKALL, J. R. MILLER, R. W. MILLER, J. L. HULBURT, R. DOUGLAS FRASER, J. A. MCKAMY, E. A. FOX, M. C. HAZARD, and other leading Sunday school officials and workers.

Problems and Encouragements. Postal card replies from fifty representative superintendents who have been asked, first: What is your greatest problem? second: What is your greatest encouragement?

The Coming Convention at Jerusalem. A forecast and a description of the projected trip of Sunday school workers. By Rev. J. A. SEIBERT.

Good Books for Sunday School Workers—a review of recent publications.

Our Publishing Society's Progressive Action.

Those desiring extra copies of this valuable issue should order early, inasmuch as the supply is limited. Superintendents and pastors would do well to secure a sufficient number to distribute among their teachers. When sent in packages of ten or more we make the special price of 5 cents a number. Single copies are sold at 10 cents.

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